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One Dollar



British Jews fearing anti-Semitic backlash

The Jewish leadership has responded by setting up an "emergency coordinating group" comprising officials of the main Jewish organizations. A spokesman for the Community Security Trust told the Jewish Chronicle that the threat to the Jewish community was the worst since the early days of the Palestinian intifada in 1987.

Israeli flags were burned near the Israeli Embassy for three days last week causing the closing of Kensington High Street.

Although perhaps unrelated anti-Semitic graffiti or acts of vandalism were reported in 50 British synagogues between Rosh Hashanah and Yom Kippur, Mike Whine of the Community Security Trust said "there is no doubt that many of these incidents were the result of the crisis in Israel."

Meanwhile in Paris and in Berlin synagogues were damaged attributed directly to the fracas in Israel. A small synagogue in Trappes, east of Paris, was destroyed by fire while another in Ullis, west of Paris, suffered minor damage after firebombs were thrown through the windows.

Many new large grants, including one by Mandel

NEW YORK — A number of large new grants have been announced this week, including \$500,000 from the Mandel Foundation to establish the Jewish Community Center Association Center for Jewish Education.

Other large grants include \$1.5 M. by Jacques Reutlinger to the Home for Jewish Parents of San Francisco whose new name will be the Esther and Jacques Reutlinger Community for Jewish Living.

Then there is the \$1 M. gift by Albert Rose of Denver to the Pulmonary Fibrosis Foundation at the National Jewish Hospital there.

Also a gift of \$1 M. to the Jewish Community Center of West Bloomfield, Mich., by Shirlee and William Jacobs has been announced.

Jewish boom in Vegas

LAS VEGAS — This city has 55,000 Jews and is one of the fastest-growing Jewish communities in the U.S., but it also has 19 synagogues to serve them. Six are Orthodox of which three are Lubavitch,

three are Conservative, eight are Reform, one is Reconstructionist and one is a Kabalah Center and a final one is the Valley Outreach Synagogue, which is Reconstructionist.

Assets at stake for Klan leader

AUBURN — Indiana Ku Klux Klan leader Jeff Berry has promised a court here that he will not sell any assets that could be used as payment if he loses a lawsuit.

Two news staffers for Louisville TV station WHAS are suing Berry in federal court,

seeking unspecified damages.

They claim he and other Klan members held them hostage in November 1999 when they went to his home to interview him.

Berry is national leader of the American Knights of the Ku Klux Klan.

Einhorns honored by Bonds group

The Indiana Israel Bonds organization will honor Claudette and Dr. Lawrence Einhorn at the annual Indianapolis-Israel Dinner of State at 5:30 p.m. Sunday, Nov. 19.

Mrs. Einhorn has been active on behalf of national and local Jewish organizations for nearly 30 years and is a member of the board of trustees of United Jewish Communities.

Dr. Einhorn is an expert on testicular cancer and has developed a regimen acknowledged to have saved the lives of thousands of men. He is president of the American Society of clinical Oncology. He holds the title of Distinguished Professor of Medicine at the Indiana University Medical Center.

The black tie optional dinner will be in the Laikin Auditorium of the Jewish Community Center.

The \$50 per person dinner will feature a musical performance by violin prodigy Stass Pronin, 15, who studies music at Indiana University-Bloomington and attends Harmony High School in Bloomington.

Pronin was born in Moscow and immigrated to Israel in 1993 with his family. He has been studying violin since age 8.

Rally boosts display law

SALEM — A rally for public display of the Ten Commandments drew about 400 people to the Washington County Fairgrounds Sunday, including Reform Party vice presidential nominee Ezola Foster.

Foster spoke out in support of the display of the commandments at the Washington County Courthouse.

A state law that took effect July 1 allows local governments to publicly post the commandments as part of a

historical array of documents. The Indiana Civil Liberties Union sees more promotion of religion by government in such displays and has sued for removal of the display.

State Rep. Jerry Denbo, D-French Lick, who authored the new law said it was a shame such a law was even needed.

Similar battles to display the Ten Commandments publicly are being fought in several states.

Emma Goldman expert to speak at Butler U.

A biographer of Emma Goldman, Candace Falk, will speak about her legacy at Butler University at 4 p.m. Friday in the Johnson Room off Robertson Hall, west of the Holcomb Observatory on the campus.

Goldman, born in 1869, championed controversial principles and causes internationally. She advocated free speech, union organization, the eight-hour workday, sexual freedom, birth control and equality and independence for women — ideas deemed subversive at the

time. Opponents blocked her from speaking in Indianapolis in 1908, but she returned to lecture three times between 1911 and 1913.

Falk is director of the Emma Goldman Papers Project at the University of California-Berkeley. The biography she wrote is titled "Love, Anarchy and Emma Goldman." Her lecture is free and open to the public.

Butler will also exhibit documents, letters and photographs from the Goldman Project in the Irwin Library through Nov. 15.

Community Calendar

OCTOBER

(BEZ=Beth-El Zedeck; BJE=Bur. of Jewish Ed.; BT=B'nai Torah; HAI=Hasten Hebrew Academy; IHC=Indpls. Heb. Cong.; ST=Shaarey Tefilla; JFGI=Federation)

Wed. 25 1-3 p.m. Films Starring Meryl Streep at JCC
7 p.m. - 9 p.m. Evening with Marvin Hamlisch at Circle Theatre
7:30-9:30 p.m. Indpls Chapter of Hadassah at Hadassah

Thur. 26 7:30 p.m. NCJW Election debate at JCC Laikin Auditorium
HHAI Board Meeting

Sat. 28 Project in Motion Dance Performance - JCC

Sun. 29 2-4 p.m. College Fair at BJE
3 p.m. - 5 p.m. Aaron Copland Concert at JCC

Mon. 30 9:30-11 a.m. Writing your Memoirs at JCC

*Call organization for time and/or location

Have any events to add? Put the details of your event in writing and deliver, fax (251-9493) or mail to Tamika Wilson @ the Arthur M. Glick JCC. Questions? Call Tamika at 251-9467, ext. 229. or twilson@jewishindy.org

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Book fair brings writers in person

The Jewish Community Book Fair, Nov. 9-19 at the Jewish Community Center will bring exciting and knowledgeable writers to our community.

This will be an opportunity to hear and socialize with the writers and persons of similar interests and to buy their books, if one wishes.

Tikkun editor Michael Lerner is probably the best known of them, but others include scholars, novelists, counselors and literature experts.

Lerner will lead off the events at 7:30 p.m. on Thursday, Nov. 9, speaking of his approach to personal and global healing, as he has presented his thesis in "Spirit Matters." His appearance is co-sponsored by Congregation Beth-El Zedeck, Butler University and the Spirit and Place Festival of the Polis Center.

Lew Weinstein, at 2:30 p.m. Sunday, Nov. 12, will share his knowledge of the Spanish Inquisition, which he wrote about in his novel, "The Heretic."

Later that Sunday, at 7:30, mystery writer Rochelle Krich will hold forth. Her mystery, "Dead Air," features a woman sleuth for the Los Angeles police Department, Detective Jessica Drake. The book weaves the detective's search for spirituality into her hunt for the stalker of a radio psychologist. This is Krich's eighth mystery — the fourth featuring Jessica Drake.

Combining lunch and literature for \$8 a person at noon

Monday, Nov. 13, the book fair offers a lecture by Hilene Flanzbaum of Butler University, who is one of the four editors of "Jewish American Literature: a Norton Anthology." Flanzbaum is director of creative writing at Butler and is an author and editor. The anthology combines fiction, poetry, drama, essays, song lyrics, other writings and cartoons that represent the impact of American Jews on American literature.

To RSVP, call 251-9467. Flanzbaum's appearance is co-sponsored by the Bureau of Jewish Education.

Rabbi Wayne Dosick will speak at a breakfast at 8:30 a.m. Tuesday, Nov. 14, on "Is Your Life Controlling You or

Are You Controlling Your Life?" Dosick draws on his experiences in business and academia. He is the author of "When Life Hurts." He will speak also Tuesday night at 7:30 p.m. at the Center on facing life's tough questions.

Thriller writer Richard Steinberg will speak at 7:30 p.m. Wednesday. He's the author of three novels, including his latest, "The Four Phase Man." Steinberg combines insider knowledge with his art. He worked for 11 years in counter-terrorism with the CIA.

Leviathan Press publisher Shimon Apisdorf takes the limelight at 7:30 p.m. Saturday, Nov. 18, in an appearance co-sponsored by B'nai Torah

Congregation. He draws on his knowledge of Jewish traditions and wisdom in a talk about Hanukkah and its "eight gifts for the soul."

The Jewish Mother is a legend, but real Jewish mothers outdo the stereotype, according to photographer Lloyd Wolf and interviewer Paula Wolfson, who will speak at 11 a.m. Sunday, Nov. 19, co-sponsored by the BJE. Reservations are \$3 per person by calling 251-9467. Their book on Jewish mothers is based on interviews with 50 women who break the mold.

The finale event Sunday, Nov. 19, features Eileen Bluestone Sherman, who has written "The Violin Players," a coming-of-age story about a

girl who finds herself speaking out against anti-Semitism. Sherman is a novelist, lyricist, playwright and television writer who teaches at Baker University. Her appearance is cosponsored by the BJE.

Additional sponsors of the book fair include the Central Indiana Community Foundation, Indiana Arts Commission, WTPI Radio and Nuvo news weekly.

Toni Bader and Susan Reisberg are co-chairs of this year's book fair committee. Committee members are Toby Amir, Shirley Aprison, Gia Berns, Bryan Cahen, Naomi Tropp and Dena Weinstein. Gisela Weisz is acting as a publicist for the event.

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Critic's Corner

Ballet Internationale excels in 'Quixote'

By CHARLES EPSTEIN

Ballet Internationale opened their season with their extravagant production of *Don Quixote*. On the Murat stage were 76 extraordinary



dancers, including 25 excellent dancers from the Butler University Ballet, to meet the enormous personnel demand of this exciting ballet.

The exhilarating musical score composed by Ludwig Minkus was performed by the elaborate Indianapolis Chamber Orchestra under the baton of guest conductor Oleg Beluntsov. The explosive choreography was by the exemplary Eldar Aliev, the artistic director of Ballet Internationale. This colorful ballet was performed with an abundance of zest.

The simple story concerns Kitri, the daughter of an innkeeper, who falls in love with the town barber, Basilio and their encounters with the errant and befuddled knight of

La Mancha created by Cervantes, Don Quixote. The ballet is in three acts, of which the third act takes the audience by storm with its glorious dancing.

The principals were superb with Karen Scalzitti-Kennedy leading the way as Kitri. Fantastic Alexei Tyukov danced Basilio with eye-opening elevations. These two exhibited majestic emotions while emulating the frustrated lovers.

I apologize in advance for any error in identification of dancer and/or role. Erleands Zieminch was breathtaking as Espada. The toreadors and their cape twirling machinations were gorgeous. The manipulations of the capes throughout the ballet were beautiful. Other impressive dancers included Sara Viale, So-Yon Nam, and Chicko Oiwa.

Quite effective were two entrances by Don Quixote on horseback. The gallant white steed behaved most appropriately.

The only slight fault that bothered me was the prissy interpretation of Gamache by Clark Blakley. Dressed in royal purple this wealthy suitor of Kitri did not seem to know what he would do with a bride once married. Why

Kitri's father preferred him as a groom was a mystery. Except for his obvious money why would a father doom his daughter to such a ridiculous marriage?

The elaborate costumes were extraordinary. So were the sets. These were provided for by the St. Petersburg, (Russia) Ballet Theatre.

Superlative credit must go to Anthony T. Nye for his enthralling lighting design, especially in the third act. This was most effective and aesthetically appealing, with subtle lighting changes that beautified the stage.

Eldar Aliev and his talented staff can be extremely proud of what was exhibited in *Don Quixote*. The guest dancers from the Butler University Ballet fitted in nicely with the Ballet Internationale corps de ballet. More collaboration between these two companies should be encouraged.

The rest of Ballet Internationale's season, titled "A Testimony of Love," includes *The Nutcracker*, *Cinderella*, and *La Fille Mal Gardee*.

Subscribe to The Post & Opinion

Author to speak on Sephardic life

Jack Glazier, an Indianapolis-born anthropology professor, will speak at 11 a.m. Sunday, Nov. 5, at the annual meeting and brunch of the Indiana Jewish Historical Society.

Glazier, who grew up in the Etz Chaim Sephardic community, teaches at Oberlin University. He will speak about the Sephardic experience in American Jewish life.

His speech ties in with the

society's 1999 Indiana Heritage Research Grant project, "The Indianapolis Sephardic Jewish Community: An Oral History Account."

The brunch by Thomas Caterers will include a dessert table baked by the Etz Chaim Deborah Sisterhood.

Reservations are necessary for the brunch, at \$15 per person. To reserve, send a check to the IJHS, 5743 Wilkie Dr., Fort Wayne, IN 46804-1661.

Jewish giggles

There's a limit

Two Jews meet on Saturday on the boulevard. "Cohn, I heard that you have stopped believing!" "Yes."

"But tell me; do you still believe in G-d?" "Let's talk about something else."

Sunday, they meet again:

"Cohn, I haven't been able to sleep all night. Do you still believe in G-d or not?"

"No."

"Why didn't you tell me yesterday?"

"Are you meshugge? On Shabbos?"

Ask already

Moskowitz came home from a hard day's work, sat down at the kitchen table, and said to his wife, "Sadie, for once in your life don't start with your troubles. Ask, instead, what happened to me at business. Ask already, what kind of day I had. Go ahead, ask. Just ask."

Whereupon Sadie said apprehensively, "So what happened, Jake?"

And Jake buried his head in his hands, groaned, and said, "What happened? Oh, Sadie, better you shouldn't ask!"

An inquiring mind

The Liebermans invited The Gores for dinner. The first course was set in front of them and the Joe announced, "This is matzoh ball soup."

On seeing the two large matzoh balls in the soup, Gore was hesitant to taste this strange looking brew. Gently, the Lieberman's pressed Gore, "Just have a taste. If you don't like it, you don't have to finish it."

Finally he agrees. He digs his spoon in, first picking up a small piece of matzoh ball with some soup in the spoon, and tasting it gingerly. The usual mmm sound can be heard coming from somewhere deep in his chest, and he quickly finished the soup.

"That was delicious," Gore said. "Can you eat any other

Continued on next page



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Philharmonic to play at the JCC Nov. 20

The Philharmonic Orchestra of Indianapolis will play at 7:30 p.m. Monday, Nov. 20, at the Jewish Community Center, according to Jeff Mays, a spokesman for the orchestra. The performance will be a repeat of Sunday's Caleb Mills Hall performance at Shortridge Middle School.

"Generally we do only one performance of each concert. JCC is a place we've never played. Once we decided on JCC we switched our programming around."

He said the performance

will include a 15-minute piece, "Psalm IV," by a New Yorker, David Chesky, subtitled "Remembrance for the Victims of the Modern Holocaust." The soloist will be Arkady Orlovsky, principal cellist with the Indianapolis Symphony Orchestra.

Orlovsky is the founder of the Russian Festival of Indianapolis and is music director and conductor of the Columbus (Ind.) Symphony Orchestra. He played the premiere of "Psalm IV" with that orchestra last season.

Giggles

Continued from prev. page parts of the matzoh?"

Q: What's the similarity between in-laws and a lulav & esrog?

A: You don't need them after a week!

TEN COMMANDMENTS: The most important Top Ten list not given by David Letterman.

Good relations

Bernice: "You want a divorce based on incompatibility? What, aren't your relations good?"

Esther: "Oh yes, mine are great. But my Hymie's — Oy! you never saw such yentehs!"

Cutting remarks

A rabbi who was late for a golf game was rather curt with several people whose phone calls kept delaying him.

The next day his secretary said "Rabbi, several members of the congregation were really upset with you when you cut them short yesterday."

At that point, a man who had been sitting within earshot in the reception room got up and departed hurriedly.

"Who was that?" asked the rabbi.

"Oh, that was Mr. Rothenberg," she answered.

"He wanted to speak to you about arranging a bris for his son."

ZOA to honor Specter, journalists

NEW YORK — U.S. Sen. Arlen Specter of Pennsylvania, syndicated columnist and former *New York Times* executive editor A.M. Rosenthal, and *New York Daily News* publisher Mortimer Zuckerman will be among those honored at the Zionist Organization of America's Justice Louis D. Brandeis Award Dinner in New York City on Nov. 5.

The dinner will be held Sunday, Nov. 5, with cocktails at 5:30 p.m.

Sen. Specter is one of the strongest pro-Israel voices in the U.S. Senate. He is also the author of the Anti-Terrorism Act of 1986, which permits the prosecution in America of terrorists who kill Americans overseas. He is a leader of Congressional efforts to persuade the Clinton administration to bring Palestinian Arab killers of Americans to trial in the United States.

Specter is a senior member of the Senate Appropriations Committee and the Senate Judiciary Committee, and former chairman of the Senate Select Committee on Intelligence.

At the dinner, A.M. Rosenthal — whose column appears twice weekly in the *New York Daily News* and many other newspapers around the country — will re-

ceive the ZOA's Ben Hecht Award for Excellence in Journalism Concerning Israel and the Jewish People. Mortimer Zuckerman, the publisher of the *New York Daily News*, will present the award.

This year's recipients of the ZOA's Justice Louis D. Brandeis Award will be the prominent Jewish activists and philanthropists Albert Wood, of Philadelphia, and Taffy Gould, of Miami.

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10:00 a.m.—6:00 p.m.

Monday, November 6th
10:00 a.m.—6:00 p.m.

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Obituaries

Gusta Eisman, 79, Holocaust survivor

Gusta Eisman, 79, a Holocaust survivor who was born Gusta Rosenberg, died Friday, Oct. 20.

Mrs. Eisman was a licensed beautician who worked out of her home for many years, retiring in 1985. She also had worked for 15 years until 1980 as a saleslady in Regen's Bakery on South Meridian Street.

She survived imprisonment by the Germans during World War II.

Mrs. Eisman was the widow of Hillel Eisman.

Survivors include daughters Esther and Sylvia Eisman and two granddaughters.

Services were Monday, Oct. 23, at Aaron-Ruben-Nelson Meridian Hills Mortuary. Rabbi Shlomo Crandall officiated. Burial was in B'nai Torah Cemetery.

Memorial contributions may be made to the donor's choice of charity.

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Jewish Post & Opinion

Editor's Chair

Sabbath services again

No one can find a rejection to the attempts to make religious services more interesting and even entertaining but that is hardly an answer to the problem of current Jewish rejection of Sabbath services. There is an answer which no one would entertain — a rise in anti-Semitism — but whether that brought German Jews to services during the Holocaust seems never have been looked into.

There are simpler developments that would restore Sabbath services to popularity and that would be for the leading members of the Jewish community to begin to attend.

Every reader of The Post and Opinion knows of the reports of its editor of non-attendance at Sabbath services at the annual General Assemblies of the Council of Jewish Federations, now the United Jewish Communities. Only a ride on the elevator at the hotel where the CJF convenes was required, but the president of the CJF and none of its other officers or board members or just Reform or Conservative Jews attending the GAs took the elevator ride down to the floor where Reform, Conservative, Orthodox and Reconstructionist Sabbath services were held.

Were the services more entertaining would these leaders of the American Jewish community attend these services? We know the answer and the assumption is logical that they do not attend Sabbath services in their home communities either.

So is it impossible to induce American Jews to attend Sabbath services the way they attend High Holiday services? And what about the American Jews who are not members of congregations?

We believe it is possible to restore Sabbath services to the point where every Jew feels a need to attend.

We await the first congregation where the members of its board of directors decide to attend Sabbath services in toto regularly and in that way relate to the membership as a whole that it too should attend. And the membership, not 100 percent, but well over 50 percent, will respond. And even the 50 percent who continue to consider the Sabbath as a Jewish gift that allows them to play golf or just sleep late and hang around until there is some interesting activity that warrants their participation will have a second thought as to why they feel that no one but themselves decides about their needs and their future.

A small number of congregations have embarked on programs that show some signs of success to attract young people to their Sabbath services, one in New York which has received quite a bit of publicity and also one in Los Angeles, but the appeal seems to be not the services themselves but the young people who have been attracted to attend thus attracting other young people.

A normal Reform Sabbath service hardly need be more than an hour or so in length, so there can be no objection on the grounds that the services are lengthy.

Could it be that the American Jewish community is just waiting for its rabbis to request that Sabbath services are conducted for the full membership and not for only 20 or 30 of the members?

We are still waiting for the mailing lists of the national rabbinical organizations. Up until now we have had no problems with receiving them over the years and they are most necessary for our operation since rabbis make the news in The P-O all the time and especially in our features about them which only The P-O publishes of all the Jewish weekly papers in the world. As for instance our "Pulpit Changes" our "Quotations of the Week" which are almost always by rabbis and our obituary page which is the only national one in the Jewish world.

So why, then are we being penalized?

This message is addressed to the presidents of our rabbinical organizations who we insist, not beg, see that the listing of their members be provided us. We have received them all through the years so why are our requests being denied? We promise that if we were ever to decide to use the lists to seek new subscribers by using these lists we will request permission.

Rabbi Ismar Schorsch makes a dramatic appeal when he states in a long article that "presently synagogues are treated as minor league franchises whose best players are groomed for the majors. No wonder the synagogue often flounders from the constant drain of its financial and human resources by the larger community."

We could welcome Rabbi Schorsch to our campaign for attendance at services but his view is aimed at additional staffing when he says "the endemic problem of the synagogue is lack of adequate staffing which cripples its capacity to serve and inspire. How much more effectively could an additional rabbi, a full-time hazzan, or a professional educator help a well-coordinated religious staff to touch the lives of the entire membership of its synagogue? Too few are currently being asked to do too much and the drumbeat of denigration simply intensifies the demoralization."

In other words additional staffing would solve the problem of non-attendance at services, assuming that is the eventual goal of Rabbi Schorsch, although his last punch line is his article states that "it is high time to aim at defining citizenship in the American Jewish polity by membership in a synagogue."

No doubt there are many Jews, of not the majority, who are not members of congregations

and that may be a problem in big cities, but it not a problem in Jewish America where any ordinary Jew in Houston or Memphis or Minneapolis, not to mention the two cities where The P-O publishes local editions, would hardly think of not being a member of a congregation.

Here are the several crucial sentences in Rabbi Schorsch's article which appeared in The Jewish Ledger of Rochester, N.Y.

"Presently synagogues are treated as minor league franchises whose best players are groomed for the majors. No wonder the synagogue often flounders from the constant draft of its financial and human resources by the larger community....The endemic problem of the synagogue is lack of adequate staffing, which cripples its capacity to serve and inspire. How much more effectively could an additional rabbi, a full-time hazzan, or a professional educator help a well-coordinated religious staff to touch the lives of the entire membership of its synagogue. Too few are being asked to do too much and the drumbeat of denigration simply intensifies the demoralization. It is high time to aim at defining citizenship in the American Jewish polity by membership in a synagogue."

We are much more inclined to support another view expressed by Rabbi Schorsch in the same article when he wrote that "the organized Jewish community has yet to recognize, let alone acknowledge its extraordinary dependence on the ethos of the synagogue. A vigorous campaign to that effect would be far more ecumenical and constructive than the rhetoric of a post-denominational Judaism, which betrays a wilful ignorance of how the community is funded and led."

You'll probably appreciate this joke from the bulletin of the Jewish Community Center in Louisville:

A young man once asked God how long a million years was to Him.

God replied: "A million years to me is just like a single second in your time."

Then the young man asked God what a million dollars was to Him.

God replied: "A million dollars to me is just like a single cent to you."

Then the young man got his courage up and asked: "God, could I have one of your pennies?"

God smiled and replied "Certainly, just a second."

HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

Jews, pseudo-Jews support Israel in ads

NEW YORK — Two full-page ads in the New York Times have called for support of Israel, one by UJA-Federation of New York and the United Jewish Communities and the other by Jews for Jesus of San Francisco.

The Jews for Jesus advertisement said that "Y'shua the Messiah is the Prince of Peace" and "only through Him can a true and lasting peace come to Jerusalem, indeed to all the world."

The advertisement then added: "Only when Palestinians and Jews can say to one another, 'I love you in Jesus' name will the whole world take note and see the power of the gospel.'"

It then added: "As evangelical Christians, we must obey the admonition of Scripture: 'Shaal shalom Yerushalaim — Pray for the peace of Jerusalem (Psalm 122:6)'"

The advertisement concluded with "Now is the time for Christians to stand by Israel" and "Now is the time for Christians to share the love of Messiah Jesus with Jews and Arabs alike."

The ad by UJA-Federation of New York and the United Jewish Communities was headed by "For the Sake Of Zion We Will Not be Silent" and stated that "At this time of anguish the North American Jewish Community joins hand and heart with the People of Israel. They are our brothers and sisters — blood of our blood and flesh of our flesh — and our solidarity and support are unshakable. We are one people, sharing our history and one destiny, and speaking out in one voice."

The ad concluded that "the Jewish people were not preserved for five thousand years that we might bear mute witness to injustice. And so, in the name of justice, we speak out."

A third full-page advertisement was from the Americans for Responsible Foreign Spending of Washington which was headed: "Mr. Clinton, the American people would rather spend \$40 billion to rescue Social Security than to rescue your legacy" and then showed him and Arafat holding hands. It concluded with the message that "America provides well for retiring Presidents. The President's priority should be to provide well for Americans." The advertisers' ad-

For the Sake of Zion We Will Not Be Silent.

AT THIS TIME OF ANGUISH, The North American Jewish Community joins hand and heart with the people of Israel. They are our brothers and sisters—blood of our blood and flesh of our flesh—and our solidarity and support are unshakable. We are one people, sharing one history and one destiny, and speaking out in one voice.

WE SPEAK IN SORROW. We mourn the dead and weep for the injured. We share the pain of families bereaved, and we pray that they may be comforted.

WE SPEAK IN FRUSTRATION. For once again we strive for peace and are answered with violence. We strive for righteousness and are answered with injustice.

WE SPEAK IN DETERMINATION. We will pay any price and bear any burden to ensure the survival and freedom of our worldwide Jewish family. We offer steadfast support to those organizations that provide vital aid to Israel and perpetuate the ideals we share.

WE SPEAK IN PRIDE. We recall the fundamental values that gave birth to Israel and that continue to sustain her: commitment to democracy, respect for human rights, belief in the sanctity of human life, and pursuit of justice and peace.

WE SPEAK IN HOPE. Above all, we believe that these values will triumph in the end. For they are not Jewish values alone. They represent the decent opinion of humankind, and we know that they will be upheld by men and women of good will throughout the world.

The Jewish people were not preserved for five thousand years that we might bear mute witness to injustice. And so, in the name of justice, we speak out.

UJA-FEDERATION OF NEW YORK

United Jewish Communities

The North American Federation Society reflects the values of social justice and human rights that define the Jewish people. It has brought more than one million Jews from the former Soviet Union to new lives in Israel. It feeds and comforts 180,000 needy elderly Jews in the former Soviet Union; it supports 190 senior housing and assisted living facilities across North America; and it spends \$10 billion every year to help repair the world. For further information please call: 212-284-4500

dress was 1250 24th St. NW, Suite 300, Washington, DC 20037.

Another advertisement in The Times was from the

American-Arab Anti-Discrimination Committee of Washington which was headed: "Stop the Violence against the Palestinian People.

School, hateful student sued by victim's mom

NEW MILFORD, N.J. — An irate Jewish mother who refused to be put off won her lawsuit against the high school here when her son was accused by his classmate of being responsible, as a Jew, for the death of Jesus.

According to the Jewish Standard here when he tried to reason with the classmate she told him that the Holocaust was invented by the Jews "so you'll have something to complain about" and then blocked a classroom doorway, saying, "No Jews Allowed."

When Mrs. Friedman complained to principal John Moncrief the response she got was that what the girl had said was her own opinion. To which she responded that neither the Holocaust nor the false accusation that the Jews killed Jesus are matters of opinion.

She said that Moncrief added that the Jews were indeed responsible for killing Jesus, stating "you know what was written on the cross, don't you?"

Mrs. Friedman then took the student to family court on a bias crime and harassment charge. The girl was sentenced to three months of probation and 20 hours of community service, which Friedman-Sieradski felt was inadequate and led her to file a suit against the school board asking that a tolerance program be instituted at the high school.

An additional point is that Friedman is the daughter of Holocaust survivors.

OPEN LETTER TO EVANGELICAL CHRISTIANS FROM JEWS FOR JESUS:

NOW IS THE TIME TO STAND WITH ISRAEL.

Dear Brothers and Sisters in Christ,

Our hearts are heavy as we watch the images of violence and bloodshed in the Middle East.

ONCE AGAIN

- Once again, this ancient blood feud has grabbed the spotlight of world attention.
- Once again, all the efforts of political and humanitarian leaders to bring about peace have fallen short.
- Once again, the tide of world opinion is turning against the nation of Israel.

Yet, this should come as no surprise to those who know God's word: "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem" (Zechariah 12:2).

THE ONLY HOPE FOR PEACE WAS BORN IN THE MIDDLE EAST.

Y'shua the Messiah is the Prince of Peace.

ONLY

- Only through Him can true and lasting peace come to Jerusalem, indeed to all of the world.
- Only when Palestinians and Jews can say to one another, "I love you in Jesus' name" will the whole world take note and see the power of the gospel.

This must be our hope as believers in the God of Abraham, Isaac and Jacob.

WE MUST

- As evangelical Christians, we must obey the admonition of Scripture: "Shaal shalom Yerushalaim—Pray for the peace of Jerusalem" (Psalm 122:6).
- As followers of Jesus, we must demonstrate that loving Israel does not mean hating Arabs. "... you shall love your neighbor as yourself" (Leviticus 19:18).
- As God's people, committed to peace, we call for restraint on both sides of the conflict.
- As lovers of the God of Israel, we must remember His promise concerning the children of Abraham, "I will bless those who bless you and whoever curses you I will curse" (Genesis 12:3).
- As those committed to the word of God we must remember concerning the Jewish people that "... theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs and from them is traced the human ancestry of Christ, who is God over all forever praised!" (Romans 9:4,5)

Christian friends, "The gifts and calling of God are irrevocable" (Romans 11:29). So must our support for the survival of Israel in this dark hour be irrevocable.

NOW

- Now is the time for Christians to stand by Israel.
- Now is the time for Christians to pray for the peace of Jerusalem.
- Now is the time for Christians to pray for God's protection over all the innocents caught up in this conflict.
- Now is the time for Christians to share the love of Messiah Jesus with Jews and Arabs alike.

We have evidence that true peace and reconciliation can take place between Jews and Arabs. Write today for your free copy of *Sulha* (Arabic for a reconciliation)—a gripping personal story of how an Israeli and an Arab family achieved reconciliation. Return to: Jews for Jesus, 60 Haight Street, San Francisco, CA 94102 • www.jewsforjesus.org

☐ Please send me a free copy of *Sulha*—the story of peace between Arab and Jew.
Name _____
Street _____
City _____ State _____ Zip _____

End the Israeli Occupation."

The body of the ad stated that "Israel's deliberate shooting of unarmed Palestinian civilians and its use of tanks,

heavy artillery, and attack helicopters violate every international convention and should be opposed by the American people."

Jewish numbers fade, but remainder persist

By MARVIN MIGDOL

WICHITA FALLS, TX. — Wichita Falls, Texas, population 100,000, used to have "a couple hundred of Jews," according to Jerry Gray, one of the many to move to Dallas as well as several other cities in the late 1900s. There was a Conservative and a Reform congregation. Today there are only 20 families left.

The situation is even noticeable during High Holy Days services when Maxine Simpson, jokingly called for a Rent-A-Jew organization to fill some seats in the city's remaining lone temple, a Reform congregation. Ms. Simpson is 76 years old and has served as president for 14 years.

In the 1960s, Jews still had a significant presence in Wichita Falls. Some were oilmen and financiers. The Zale family, of world-famous Zale Jewelers, lived there before moving headquarters to Dallas. But children went to college and never returned.

The temple was originally a Conservative synagogue. When membership got down to two families they decided it was time to close the Reform temple. The few members voted to have the building sold and have the proceeds go to the other temple in town on one condition. The surviving temple had to be designated as Reform.

So the shrinking Conservative synagogue, still maintaining a kosher kitchen today, is alive and using a Reform prayer book.

Continued on next page

What? Another Jew White House bound

LOS ANGELES — How many Jewish candidates for election to the White House are there?

Post and Opinion readers know that Mr. Lieberman hopes to be the next vice president, as does Winona LaDuke, whose mother is Jewish and her father a Native American, but then there is Nat Goldhaber who is vice-presidential running mate to the Reform Party's presidential candidate John Hagelin.

Tom Tugend of Los Angeles, in noting Goldhaber's candidacy, suggested a discussion on the laws of kashrut among the three hoping to become the next vice president.

"I was raised in a kosher home and as a teen-

ager attended an Orthodox synagogue in Berkeley, co-founded by my mother," Goldhaber said.

When Tugend suggested to Goldhaber that the devoutly Orthodox Mr. Lieberman might have an edge in a kashrut debate, he demurred. "I think I could hold my own."

He has two private planes and his parents studied at the University of Wisconsin for their doctorates after meeting a year earlier at the Hebrew University.

He and his wife, Marilyn, are parents of 12-year-old triplets who attend Jewish day school and will become bar mitzvah next June at Reform Temple Sinai in Oakland.

Hostilities in Israel bring Arabs together

JERUSALEM — As world leaders sought to find solutions to the latest outbreak of hostilities that has led to many deaths, most of them as the result of Israel's attempt to calm the violent Arab militants, the Arab states have united in seeking punishment for Israel, despite clear knowledge which side was responsible for the latest tragic outburst.

Meeting in Cairo Arab leaders said they would freeze all but formal diplomatic contacts with Israel until it made tangible progress toward a final settlement with the Palestinians.

Israel was accused by the 22 members of the Arab League of committing atrocities in the last three weeks of clashes with Palestinians, even though it was clear to all observers who was responsible for the latest outbreak of hostilities. Despite the stern words there was no suggestion that the Palestinians reject further negotiations in their pursuit of an independent state.

In this its first summit meeting in four years they said it would end its participation in all official and unofficial efforts to integrate Israel into the economy of the Middle East. Also the low-level diplomatic contacts that have started in the last few years between Arab countries and Israel, including trade and political exchanges are to be suspended.

On Israel's part Prime Minister Barak declared a "timeout" which in actuality was taking place anyway.

Levy gives Chang quite a scare

SHANGHAI — Tennis star Michael Chang was too powerful for Harel Levy of Israel in the Heineken Open here although Chang did get quite

a scare when he lost the first set by 6-4 to his opponent but recouped in the next two by 6-4, 6-1.

Obituaries

Arthur Goldberg succumbs at age 88

LAS VEGAS — Arthur Goldberg, president of Park Place Entertainment, the world's largest gaming company, died at the age of 88 due to bone marrow failure.

Park Place owns, manages or has an interest in 28 gam-

bling properties that include more than 28,000 hotel rooms. a physical fitness buff he ran marathons, lifted weights and until a few years ago worked out with the Rutgers football team.

Amy Pierron of Olathe, Ks.

OLATHE, KS. — Amy Dennis Pierron, who received a special service award from the Community Theatre Association for her years of service on its board of directors, died at the age of 48. She was a past president of the Olathe Jun-

ior Service League and a Paul Harris Fellow at the Olathe Rotary Club. The lead editorial in the Olathe Daily News, titled "Thank You Amy," praised her community services.

When the voting is at a church

TEANECK, N.J. — When the township's polling place was moved from an Orthodox synagogue to a Lutheran School the point was made by Rabbi Steven Pruzansky that "Jews are prohibited from entering churches." But Rabbi Steven Dworken of the Rabbinical Council of America, pointed out that if the entrances are separate, Jews would not be in violation. School authorities pointed out that separate entrances are available, although there is a crucifix on the wall in the voting area.

When a 1999 election fell during Passover the synagogue forbade poll workers to eat during the 14-hour shifts, due to dietary restrictions.

Lieberman told no on Farrakhan

WASHINGTON — Pointing out that Louis Farrakhan is "an unrepentant promoter of hatred, bigotry, and anti-Semitism," a full-page ad in the Jewish News here by the Republican Jewish Coalition addressed to Vice President Gore requested that he "please ask Senator Lieberman not to meet with Minister Farrakhan." The advertisement quoted Sen. Lieberman as stating "I'd be open to sitting and talking to Minister Farrakhan...I have respect for him."

Honorary chairmen of the Coalition are Max Fisher, Richard J. Fox, Sam Fox, Lawrence Kadish, George Klein and Mel Sembler. Cheryl Halpren is national chairman.

Goldstein loses to Chang 6-3, 6-4

SHANGHAI — Paul Goldstein ran into too much opposition in the Heineken Open here as he lost in the second round to Michael Chang by 6-3, 6-4.

Rochester takes action on domestic violence

ROCHESTER, N.Y. — Following a survey of the Jewish community that revealed that the incidence of domestic violence in the general community and that Jewish victims were likelier to seek help outside of Jewish resources a decision has been made to inform the community that confidential, professional help was available from Jewish sources.

A line termed — 697Sara — will provide 24-hour service for victims whether it be emotional, financial, physical, sexual or verbal. The Sara line will be answered during the day by trained professionals at Jewish Family Service and during evenings, weekends and holidays by volunteers at Alternatives for Battered Women who have been trained by JFS.

Remainder

Continued from prev. page

When Mrs. Simpson needs a kosher food supply she drives 135 miles to Oklahoma City. That's strange because Fort Worth/Dallas is somewhat closer. Rabbi Kenneth Roseman, senior at Temple Shalom in Dallas, is an adviser.

Rabbi Roseman said that a major issue is accommodating the Christians in Wichita Falls who desire to convert to Judaism. Some drive more than 100 miles to Dallas for weekly classes.

Mrs. Simpson and other congregants provide some Judaica for airmen at Sheppard Air Force Base. It often includes delivering chicken soup to homesick airmen. She has counseled an 18-year-old airman whose parents were getting divorced.

Mrs. Simpson grew up Orthodox in a heavily Jewish area of Long Island. Her mother was also a tireless volunteer up until her death at 90.

A Mr. Kislin walked into Mrs. Simpson's office a year ago to inquire about Sabbath services. "Who are you? Around here, every warm body counts."

She learned that he came from an Orthodox background and had years of rabbinical training. After he married a Christian woman he was thrown out and hadn't been involved in Judaism in several years. Mr. Kislin, 39, arrived just in time to help Steve Horwitz, another newcomer, prepare for his bar mitzvah this year. It was only the second bar mitzvah at the synagogue in nearly 20 years.

"It was a surprise to be welcomed after so much rejection," he said. Mr. Kislin is one of three males who regularly lead services. His wife and daughter, who are not Jewish, also attend.

They bring in an Orthodox rabbi only for Yom Kippur. A congregant, Mrs. Schwartz, points to the group's rising and confessing many sins to God. "Some of those sins you've committed and some of them you haven't," she said in an interview with *The Dallas Morning News*. "You confess anyway because somebody may have committed it. Jews are their brothers' keepers."

They broke their fast with pickled herring, egg salad and orange juice.

The doors of House of Jacob are open to anyone as long as he or she does not proselytize. Evangelical Baptists are common in Texas.

Mixed marriages are very common here. Christians and so-called Messianic "Jews" are welcome. Mrs. Simpson even teaches the Hebrew Christians about Judaism, gives them old prayer books and even allows them to hold a Seder in the synagogue.

"Jews in Dallas would find this very difficult to swallow," Mrs. Simpson correctly assumes. "We're supposed to fight this movement."

"But these people are hungering to learn about Judaism," Mrs. Simpson said. "I can't deny them."

Serving as a Jewish ambassador in the city has its moments. Following a lecture at Midwestern University, a student asked, "What are you going to say to my Messiah when you come face to face with him?"

"I'm gonna tell him that I know his daddy real well," she replied. The student walked out and the professor apologized.

"We (Jews) haven't really had any trouble. People are good to us. Our seder is the hottest ticket in town for churches."

Marvin Migdol may be reached at 6816 Saddletree Trail, Plano, TX 75023.

Between science, myth: astro-medicine

By DR. FRANK HEYNICK

Today, as in biblical times, the dates of Jewish holidays are determined by the complex interaction of the moon, sun and earth, plus certain specific rules about "illegal" days and years. A new moon occurred this year on Sept. 27 (on the civil calendar), but Rosh Hashanah started at sunset two days later. Similar calculations will determine the holidays and festivals for the rest of the year.

Even in the biblical era, Jewish astronomers could predict years in advance when any given holiday would fall. We are told that Daniel was 10 times better at astronomy than anyone else in the Babylonian realm of King Nebuchadnezzar.

Mar Samuel, the first great Jewish physician in the Diaspora, who lived in the second and third centuries C.E., was "as familiar with the paths of heaven as with the streets of Nehardea." In the 10th century, at the height of the Golden Age of Islamic civilization, we find the Jewish physician-astronomer Hasdai ibn Shaprut in a place of honor at the caliph of Cordoba.

Court Jews, most notably the physician-astronomers Abraham Azcuto and Gersonides, filled similar positions in Christian Europe in the Middle Ages and the Renaissance. In the Age of Exploration, they were indispensable for providing astrolabes, almanacs, quadrants, clocks and other navigational aids.

But of course, there was also a less rational side to astronomy. Almost all the world's peoples — not least the Babylonians, Muslims and Christians — believed that the stars and planets controlled human destiny. Many Jews, including rabbis, likewise held such astrological beliefs, and the main function of Jewish court astronomers was to provide data for making prophecies.

By far the most famous astrologer of all time, the 16th century French medical doctor Nostradamus, was of Jewish descent. True, his family had converted to Catholicism; but he pointed with pride to the Jewish tradition in astronomy and to his presumed descent from the Hebrew tribe of Issachar, which was supposedly particularly skilled at

calculating the festival dates and interpreting heavenly signs. Today, when we say mazel tov, we are saying literally (usually without realizing it) "good constellation."

Yet, the Jews were almost unique among religious and ethnic groups in at least having a healthy skepticism toward astrology — a skepticism born of our ancient revulsion for idolatry. In several places in the Bible, we find warnings against astrology, such as "Do not dread the signs of heaven, like the heathens, who fear them" (Jeremiah 10:2). One Talmudic legend has God saying to Abraham, "Leave your astrology for Israel, there are no stars."

Maimonides, who was both the greatest Jewish theologian and the greatest Jewish physician of the Middle Ages, conceded, "You will find stray utterances in the rabbinical literature which imply a belief in the potency of the stars." But, he hastened to add, "No one is justified in surrendering his own rational opinions because this or that sage erred, or because an allegorical remark is expressed literally."

Somewhere between the very rational science of astronomy and the false science of astrology lies the field of astro-medicine. It's no coincidence that great Jewish astronomers were also great doctors. In the Greco-Roman theory of medicine, of which Jews were masters, health was viewed as a proper balance of four humors: blood, phlegm, black bile and yellow bile. The moon, sun, stars and planets were seen as forces affecting these humors, just as they affect the tides.

When an imbalance occurred, the result was illness, both physical and

mental. ("Lunacy" comes from the Latin word for moon.) So, Jewish physician-astronomers drew up tables of moon phases and other astronomical charts for making prognoses about the duration of fevers or for determining the best and worst days for conducting surgery or for bleeding or purging the patient to restore humoral balance.

In the modern era, medicine and astronomy have gone their separate ways. In the last few decades, dozens of Jews have won Nobel Prizes in the fields of medicine and astrophysics, but never in both. So, is there no connection between the heavenly bodies of the night sky and our bodies here on Earth?

Almost certainly there is, at least as far as the moon is concerned. Most obvious is the close correspondence between the length of the lunar month (29-1/2 days) and women's average menstrual cycle. It's likely that when this rhythm developed in the course of evolution, it took its cues from (became "entrained" to) the moon and tides.

Intiguously, medical researchers in recent decades have established that most men's and women's daily biological clock — which regulates the rise and fall of body temperature and the urge to sleep — has a natural free-running pattern, not of 24 hours (the solar day) but of roughly 25 hours, the length of the lunar day.

Coincidence? Perhaps. But further scientific research may give new life to the concept of astro-medicine practiced by the Jewish doctors and calendar-makers of old. — Reprinted from the Jewish Herald-Voice of Houston, TX.

The 10 Jewish women to watch in year 5761

NEW YORK — The ten Jewish women to watch in 5761 were named in Jewish Women International, the publication of B'nai B'rith Women. They are in alphabetical arrangement: composer Jane Ira Bloom, Giselle Ben-Dor, music director and conductor of the Santa Barbara Symphony, Sara J. Bloomfield, director of the U.S. Holocaust Museum, novelist Myla Goldberg, Rabbi Susan Grossman, Susan Bass Levin, mayor of Cherry Hill, N.J., Nancy Lubin, founder of the non-profit organization Dress For Success, Hilary Price, creator of the syndicated comic strip "Rhymes with Orange," Dr. Alan E. Pulver, geneticist at Johns Hopkins School of Medicine, and Aliza Sherman, Internet pioneer and author.

Jewish Theater

A world premier

By IRENE BACKALENICK

In view of Sen. Lieberman's recent nomination, American Jews are now experiencing a high degree of visibility — with books, films,



articles surfacing everywhere.

We may or may not enjoy being in the glaring limelight, since high visibility has never spelled security for Jews down through the centuries. And in the relatively accepting milieu of modern American society, many Jews have chosen the route of assimilation. In short, to "fit in," to not call special attention to themselves. Others have clung steadily to traditional religious beliefs and practices, and have proudly proclaimed their identity.

But, wherever we stand in the spectrum of Jewish observance, now comes celebrity status, whether we wish it or not. Jewishness has become a hot topic — in theater as elsewhere. Which brings us to a new comedy playing in the New York area called "Modern Orthodox." (We're not talking about the Greek Or-

thodox Church here!)

The play, which shares with Senator Lieberman the identity of modern Orthodoxy, is having its "world premiere" at the Long Wharf Theatre in New Haven, Conn.

Would that we could give a strong endorsement to "Modern Orthodox!" But the play is best summarized in two words: *Oy vey!* Too often the play teeters on the edge of bad taste, with embarrassing moments that pass for humor. (For example, there's the suggestion that Jews only "buy wholesale" and that a Jew will compromise his religion to make a good sale.)

Daniel Goldfarb's comedy deals with two Jewish couples, one secular, the other "modern" Orthodox. The Orthodox twosome (Rachel and Hershel played by Rebecka Ray and Michael Goldstrom) provide the comic element, while the secular couple (Hannah and Ben played by Julie Lauren and Matthew Rauch) offer straight drama. They are nice young yuppies, with successful professions, modern values, and modern hang-ups. In general, the women are more attractively presented than the men. This may be as much performance as text.

Goldstrom's Hershel comes across as even more obnoxious than the play-

Continued on page 14

Books by Rabbi Samuel Silver

(Prices Include Postage)

How To Enjoy This Moment

A treasury of practical philosophy • \$9.50

"It brings joy for the moment and enrichment for life." —

Rabbi Maurice N. Eisenrath.

Explaining Judaism to Jews and Christians

The basic tenets of Judaism and its relevance to our times • \$8.50

"I enjoyed every moment of Rabbi Silver's book. It's not a how-to book but more of a how not to waste the precious moments of life." — Arthur Levitt

Mixed Marriage Between Jews and Christians

The complexities and responsibilities of intermarriage • \$6.50

What Happiness Is...

Hundreds of definitions of happiness with definitions written expressly for this book by Bob Dole, Bob Hope, Art Buchwald, Sen. William Cohen, Rev. Robert Drinan, Isaac Stern, and Norman Cousins • \$10.50

Send orders and checks to Mrs. Elaine Silver,

15436 Strathearn Dr., Delray Beach, FL 33446

Tel: 561-499-2610

As I Heard It

Great cantors an honor to hear

By MORTON GOLD

This week's CD review gives an ear to "Ten Great Cantors," released by Tara Publications.

The disc, which has been



"re-digitized, enhanced and remastered by Sam Raymond, Studio 2000, New York is subtitled "Masterpieces of the Synagogue." After listening to this CD I can affirm that the cantors truly deserved the adjective "great," although that adjective is insufficient. Such terms as superb, incredible, and magnificent are closer to the truth.

In alphabetical order the cantors on this disk include" Berely Chagy (1892-1954); Mordechai Hershman (1888-1940); Benzion Kapov-Kagan (18999-1953); Moshe Koussevitsky (1899-1966); Zavel Kwartin (1874-1952); David Roitman (1894-1943); Joseph "Yossele Rosenblatt (1882-1933); Aryeh Leib Rutman (1866-1932); Josef Shlisky (1894-1955); and Gershon Sirota (1874-1943.) While there are differences in their voices as well as in their art, to be sure, there are more similarities. Each possessed a superb tenor voice, each (of course!) was a cantor in the Orthodox tradition (more on this later), each was born in either Poland or Russia, and each communicated a wide range of emotions in his singing.

Being cantors in the Orthodox tradition, in general how they sang and the techniques of improvisation they used were far more important to them and their listeners than what they sang.

The audience or the congregant, if you will, knew the texts of the respective prayers, and often by heart. They did not need to have the prayers explained to them. The worshipper understood that the choir was there, if at all, to lend tonal support and to give the soloist an occasional breather.

Instrumental accompani-

ment was reserved for concert or recording. The worshipper-listener expected to be moved musically as well as religiously by the cantors singing. The cantors were all male and their "audience," at least in the synagogues, mostly male as well. All of these cantors at one time or another made extensive concert appearances while some recorded more than others.

In the excellent liner notes one learns that Rutman made few recordings because he "became highly nervous at recording sessions," but probably not at worship or at concert settings. Most of these hazzanim (cantors) were composers as well. Some of them sang only their own recitatives but all of them breathed new life into music by other cantor-composers. The time frame when these master singers were at the height of their powers was roughly between the two world wars, although Koussevitsky's vocal sun still shone brightly well into the 1960s.

These recordings are a legacy today of what was the norm of greatness by the very great. It is true that there are fine cantors in this tradition who ply their craft and artistry in the same manner in our own time. However, in sheer quantity, the glories of yesteryear remain in yesteryear. While there may be a variety of reasons for this, part of the explanation may lie with the listener or the congregant.

The bulk of the congregants are surely different in nature. In those days they did not come to shul to "sing along" with the cantor. There was a clear division of labor. While some phrases were sung by the congregation with the cantor, by and large the people prayed and the cantor sang. I will relate a recent experience of mine to underscore this point.

During Neilah on Yom Kippur I made the mistake of sitting between two very nice gentlemen who wore canvas sneakers. The one on my left *burtchet* (mumbled in one continuous monotone) most of the time not even taking part in any responsive reading in English or in Hebrew; he "said" everything. The other

fellow had an uncanny knack of anticipating the next syllable by a fraction of a second, even getting in the Ah of Ah-meyn before anybody else. And these were the good guys, those who knew the service. That either was musically or rhythmically "challenged" would have been news to them.

In bygone years, especially in the Orthodox shuls these cantors displayed a remarkable catalogue of vocal technique. Those who had it showed it off and frequently. Those who did not have stentorian voices made up in sweetness what they lacked in power. All could make more from one note or a few notes than many composers could achieve with a full orchestra. All had an unerring sense of pitch. The bottom line is that — for all of their vocal skills — their stock in trade was emotion. They moved the worshipper.

Today one could use the phrase having a "meaningful religious experience, although the worshippers then might have laughed at that phrase. As a creative soul, I recognize that my approach and that of my colleagues to sacred music is far different than that of the hazzanim. Our very starting point is different. Those cantors relied on themselves and their voices alone to give flesh to the text. We do not expect to have voices such as these available in the first place, nor would we hope to rely on such vocal prowess alone to express our religiosity in music. This aside, what is different to a larger extent is the consumer, or if you prefer the worshipper.

Most Orthodox congregations aside, the average Jew particularly in the USA goes to shul or temple infrequently or goes for some social occasion. He or she is unfamiliar either with the texts or with the traditional, that is, Orthodox, manner of chanting the prayers. The only way they can participate "meaningfully" (if at all) is by responsive reading in English or by joining in some obviously catchy tune, e.g. Ose Shalom.

With regard to this disc, these cantors are singing music by cantors for people who understand what they are doing and why. Those of us in

another age can only listen with awe to what these people were able to achieve. In truth this disc is a disc of ten great cantors.

The only conclusion I can come to is that it was an honor for me to have listened to what they achieved in their lifetime. It would be sheer chutzpah on my part to comment on the particulars of

these performances. While I am surely a musician, I am not a hazzan. I do, however, recognize greatness when I hear it and I believe you will as well. This CD is highly recommended.

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Quotation of the week

By RABBI EARL KIDECKEL

What does it take to feel something? Remember the actress in *A Chorus Line* who, no matter how hard she tried "felt nothing?" While everyone else was feeling the wind blow, she was left behind, feeling absolutely nothing. Often we find ourselves in a similar fashion. We walk into shul and feel nothing. And truthfully, it is not our fault. We never were taught how to pray and feel something. We were taught how to read Hebrew, but it is very difficult and tedious for us to do. It becomes a chore, rather than a means of expression. So how do you feel something — how do you catch the wave of spirituality?

Well, this year we are going to add a new dimension to our services. And just like the Boston Pops that rehearses the night before the big bash on July 4 at the Esplanade, we are going to give you the opportunity to practice for what could be that unique moment of spirituality. The actual heightened moment of the High Holy Day services will take place at Neilah, the concluding service of Yom Kippur. At that time, we will invite the entire congregation who would like to offer their own personal prayer to do so in front of the open Ark. One person at a time will climb the stairs to offer a one-minute prayer. No middleman to offer your prayer — you will offer it by yourself. Can you imagine a line of people waiting their turn at the bottom of the bimah?

So what will you say, knowing that you will have but a minute's time? During Rosh Hashanah and Yom Kippur, you will have all the time in the world to rehearse that prayer. As you sit in services, contemplate what you might say. Perhaps you might want to talk to friends and family about the words. But the real test of prayer will be the emotions that you will experience while in front of the ark. Can you laugh? Can you cry? Can you remain silent and think of something or absolutely nothing? Some of the best prayer involves simply breathing in and out and sensing the stream of air tingling your nostrils. Feeling nothing can be heightened prayer too!

So now is the time to start beginning that process. Do you want to say and offer your own personal prayer in front of the Ark at Neilah, just before the Gates of Repentance close? Should you say a prayer? And what should you or shouldn't you say? The choice is yours. I hope that you will use the High Holy Day Season to rehearse and prepare so that all of us throughout our services will sense that heightened awareness of spirituality.

As a second added dimension to our services, just prior to Maariv on Kil Nidre, we will light the Yom Tov candles from the bimah. We hope that the lighting will bring a heightened awareness of the spirituality of the moment as we join collectively in the day of introspection.

Finally, our annual tradition of concluding our Yom Kippur experience with children holding glow sticks on the bimah while the havdalah is being recited, has become a focal point of remembrance for children within our community. And it is that experience that might shine a glow into their Jewish psyche many years down the road. — Rabbi Kideckel serves Temple Israel, Swampscott, Mass.

Milk, Honey & Vinegar

We should have known

By JUDY CARR

Well, all out war in Israel now. Cousins report disturbances 6 kilometers away, a friend has shooting opposite her home.

Quiet when I went into Tel Aviv today, treated myself to a sandwich, picked up the mail. Forgot that a bus ride away in Jaffa roads are closed.

No place else for me to go. Not at my age and stage. Gabe, I hope your sons and their families are safe.

Some of us said that we deserve this. We disobeyed God by giving back the land. It didn't need God to tell us we were asking for trouble, inviting bloodthirsty, hostile, frustrated people to make peace. God could have told us "Use your own common sense." Common sense is a characteristic Israeli government lacks, remarkably so.

Before all this took place, I had put troubles with the Palestinians on one side. I was busy enjoying myself in a little paradise of gifts and consumer goods, running a small project writing about perfumes, coffees, toiletries, chocolates, in exchange for gifts.

I certainly could not care less about the gift of face lotion now. If I am safe, it does not matter to a great many people. I am worried about my friends, my family, the families of people I know.

We are in the thick of it and we might have foreseen it. Arlene warned us, but then the Israeli government does not listen to women columnists. But did you, Arlene, foresee shooting in Israel's streets, outside people's homes? What do you say now? (By the way, Arlene, I hope you forgive me when I wrote a lot of rubbish about you. We both have more serious things to think of now.)

What sort of peace is it, you ask? Did you prophesy that the final break-up would occur over Jerusalem? I don't remember all the details of your columns.

And my own columns? Grumbling about loneliness on the holidays, the consumers' paradise, the poverty. Who will want to read me now when it is life or death on Israel's streets?

My own little shopping square is still peaceful. But so were the other squares and

streets until the Arabs started.

If trouble did start here, what would I do? Stay in and hope for the best, I suppose.

We were all leading our pleasant little lives, heads stuck in the sand like a flock of ostriches. Now we have

been taken by the neck. We cannot ignore it any longer. We have done what we have done and we must suffer for it.

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About Books

By JACK FISCHEL

First we have Joseph Lieberman the vice-presidential candidate, and now Lieberman the detective. Stuart M. Kaminsky's fictional



Chicago policeman, Abe Lieberman, is the subject of the author's new novel. *The Big Silence: An Abe Lieberman Mystery* is being published by Forge/Doherty. The fictional Lieberman has an Irish partner and the team is referred to as "the Rabbi and the Priest." One wonders whether if Joe wins, will Abe's readership increase. (December, \$23.95).

One of the Jewish world's most outstanding critics, Robert Alter, will have his new book published this month. The book is called *Canon and Creativity*, and includes a study of the great Hebrew-language poet Haim Nahman Bialik. The other two writers studied in the volume are James Joyce and Franz Kafka. Alter contends that for all three writers the Bible served as a canon in different ways, but all shared the view that it "was a luminous poetic achievement," a rich field of language, images and motifs to be exploited by the writer. Yale University Press (\$18.50).

New from St. Martin's Press is *Bombing of Auschwitz: Should the Allies have Attempted It?* edited by Michael J. Neufeld and Michael Berenbaum. The volume is published in association with

the United States Holocaust Memorial Museum. Included among the contributors are Henry Feingold, Deborah E. Lipstadt, James Kitchens and Richard G. Davis. (this month, \$27.50).

There appears to be no end to the number of books that are published about the environment that produced Jesus and his relationship to Judaism. The latest and seemingly important contribution is *The Messiah before Jesus: The Suffering Servant of the Dead Sea Scrolls* by Israel Knohl, translated by David Maisel. The author is the Chair of Biblical Studies at Hebrew University. Knohl's controversial book presents evidence of a Messiah from Qumran, killed by the Romans one generation before Jesus, who rose to the heavens after three days.

I've just read *In Praise of Public Life: The Honor and Purpose of Political Service*, by Joseph Lieberman, Touchstone (\$12) and what struck me about the memoir was two interesting omissions; although Lieberman tells about his participation in demonstrations against segregation in the South during the civil rights movement in the 60s, there is not a word written about his feelings concerning the Vietnam War. The other notable absence is any mention of Israel, although the senator does write about the role his Jewishness plays in his public life.

Harcourt will publish yet another book of correspondence from the prolific Hannah Arendt. This time it is the letters between her and her husband. The book is called *Within Four Walls: The Correspondence Between Hannah Arendt and Heinrich Blücher 1936-1968*. (Nov., \$35).

Working toward an Israeli constitution

By ARIK CARMON

Prime Minister Ehud Barak has come to the conclusion that Israel cannot put off drafting a constitution any longer.

However, the creation of a constitution that will be acceptable to an Israeli consensus cannot happen according to a time frame set by political exigencies.

The American constitutional process is enviable. After the War of Independence, the Founding Fathers took great pains and gave thorough consideration to what sort of system would best suit their melting pot society. In its own history, Israel bypassed this chapter. Yet, the need to find the most suitable type of government for a democratic Israeli society is ongoing and ever pressing.

Three fundamental conditions must be met in order for a constitution to be promulgated.

First, the conclusion of the constitutional process must be based on as wide a consensus as possible.

Second, a constitution has to emerge from serious and careful deliberations. While there is an urgent need to conclude the process, it should not be rushed for reasons that are not inherent in the process. Progress towards a constitution must be divorced from the turbulence of politics.

Third, the constitutional process itself must be based on trust and credibility.

Hence, no issues legislated in the constitution should be left out of the public debate, including the most controversial ones, such as the correlation between religion and state.

In Israel's early years of statehood, it could not allow itself to engage in the public discourse that would lead to a constitution. Instead, the Knesset passed a number of Basic Laws that encode the structure of government and civil rights. Eleven such laws were passed between 1958 and 1992. But they do not cover some areas of governance and civil rights that still need to be addressed. Nor do they address judicial review.

Given the current polarization of Israeli society, the two-

ballot electoral system, and the extreme sectarian interests that prevent the Knesset from passing even widely agreed-upon legislation, it seems unlikely that the Knesset will be able to complete even the Basic Law legislation.

To combat this paralysis, the Israel Democracy Institute initiated, together with the former president of the Supreme Court, Justice Meir Shamgar, the creation of the Public Council. This body consists of 70 leading personalities from politics, academe, public service, and the cultural arena.

The Public Council held its first conference two months ago, at which it discussed three models for Israel's democratic system: a presidential system, a parliamentary democracy, and the current hybrid. After serious and thorough deliberations, it was decided that the most suitable model for Israelis is that of a parliamentary democracy.

The next meeting of the Public Council will be devoted to advancing the production of a constitution for Israel. To that end, an examination of all 11 Basic Laws enacted between 1958 and 1992 was carried out by an IDI team under the director of professors Mordechai Kremnitzer and David Kretzmer.

They reviewed the Basic Laws, differentiated between regular laws and constitutional legislation, and compiled the latter into a unified, coherent document. For the first time since the founding of the state, we have a single, comprehensive document that is nearly a full constitution.

The Public Council does not perceive itself to be a decision-making body.

Its primary goal is to prepare the best possible models and scenarios for deliberation by the nation's representatives in the Knesset. Barak has put the issue of a constitution on the table. This is more than just food for thought; but it must be thoroughly digested.

The writer is president of the Israel Democracy Institute, an independent think tank in Jerusalem.



Reinventing the synagogue

By RAHEL MUSLEAN

Forget about Y2K, if you haven't already. In the Jewish community, the acronym of the new decade is S2K: Synagogue 2000.

In its most specific sense, Synagogue 2000 is the name of a transdenominational project dedicated to "spiritualizing" the synagogue. Its broader focus, however, reflects a renewed vision of the synagogue's pivotal role in Jewish life.

Synagogues across the country have embarked on projects to improve or transform themselves in order to create strong, welcoming, and meaningful places for Jewish education and worship. Whether they are spearheaded by national umbrella organizations, regional coalitions, or individual efforts, synagogue change initiatives have become a hot topic in the continuing conversation about Jewish continuity.

"Transformation" may conjure up the Kafkaesque specter of an overnight metamorphosis, but it is just the opposite: a reflective, deliberative process that often takes years. The results, however, can be dramatic, producing change that is both broad and deep. "Everything begins to be done in a holistic and systematic way in accordance with each synagogue's vision of what it wants its community to be," says Linda Thal, director of Creating Learning Congregations (CLC), a synagogue change project of the UAHC that is working with ten congregations.

"Transformation is about changing culture, not just creating new programming," explains Dr. Isa Aron, professor of Jewish Education at the HUC-JIR Rhea Hirsch School of Education in Los Angeles and coordinator of the first synagogue change project - Experiment in Congregational Education (ECE). Since its inception eight years ago, ECE has sought to transform synagogues both into "congregations of learners" - in which Jewish education is central for adults as well as children - and "learning congregations," characterized by continual self-reflection and shared leadership among rabbis, lay leaders, and professional staff. "The team approach," Aron stresses, "enables change. People have to buy in

by sharing responsibility."

ECE began as a research project that zeroed in on the frustration of Jewish educators whose role in the synagogue was often limited to youth education.

"There was no communal commitment to learning," Aron says, "so we realized we had a responsibility to intervene." With funding from several foundations (Mandel, Cummings, Covenant, and Gimprich), ECE started with seven congregations and has since added seven more. Each convenes a task force of 20-30 lay leaders that meets for three years to learn and create a vision; a leadership team, which guides the task force; and an advisor, who spends 20 days a year assisting the group. "Community conversations" among a wide circle of congregants and study retreats with other ECE congregations provide focus, learning, and sharing.

"It's risky," Aron says. "It's like a journey without a clear destination. In the Jewish community, we usually identify a problem and two minutes later we identify the solution. ECE takes time and patience."

More and more synagogues have decided to make that commitment to transformation. A study by Lisa Malik, funded by the Mandel and Cummings Foundations, identified 15 umbrella change projects between 1991 and 1998 that involved a total of 259 synagogues, plus 20 more designed to improve or change the synagogue in some way. The various projects are sponsored and coordinated by denominational movements, central education agencies, federations, continuity commissions, private foundations, and corporations. Malik found that education is the most popular avenue for change.

Two California synagogues - Congregation Beth Am in Los Altos Hills and Leo Baeck Temple in Los Angeles - were the first to pursue educational reform independently; they later joined the ECE initiative. A 33-page report of Beth Am's Adult Learning Task Force emphasizes that "lifelong learning is an essential part of what it means to be a knowledgeable, participating Reform Jew." The document maps out content, motivation, structural support, resources, teachers, *keruv* (bring-

ing people closer), target groups, and evaluations for lifelong learning. Innovative programs cited include Shabbaton, an alternative to the Sunday school program in which children meet three Saturday afternoons a month with their parents; *Toledot*, a program in which parents engage in a study track parallel to that of their children; and *Havuta*, informal study partnerships in which discussion topics range from Jewish mysticism to the mitzvah of honoring parents.

"The kinds of programs are not nearly as important as the way we create them," says Rabbi Josh Zweiback, the synagogue's adult learning coordinator, a position – the first in the Reform Movement – funded by San Francisco's Koret Synagogue Initiative. "Coming up with a new schedule is not a profound change, but thinking about synagogue leadership in a collaborative way is. My goal is to build a community (of learners) where the resources are congregants, not just the rabbi."

The task force's findings also spurred new construction – the synagogue raised \$5.5 million to renovate its facilities, enlarge its library, and build new classrooms and a multipurpose room to accommodate adult learning.

Study is just one priority of Synagogue 2000, which has defined a framework for deepening congregational life called PISGAH, referring to the summit from which Moses viewed the Promised Land. An acronym, PISGAH stands for Prayer, Institutional Change, Study Good Deeds, Ambiance, and Healing.

"More Jews belong to a synagogue at some time in their lives than to any other Jewish institution," says Dr. Ron Wolfson, director of the Whizin Center for the Jewish Future at the University of Judaism in Los Angeles, who co-founded Synagogue 2000 with Rabbi Larry Hoffman, professor of Liturgy at HUC-JIR in New York. "The search for meaning, purpose, and connectedness to community and to God (should be) at the center of congregational life."

Wolfson hesitates to use the term "transformation," preferring to talk about enhancing and strengthening synagogue life. "Synagogues can be effective without totally wiping the slate clean," he says. "They are good places with good people who need vision. If people begin by looking for radical transformation, they will be disappointed if it doesn't happen. We're in the moderate transformation business."

Of S2K's 32 pilot sites, half are Reform congregations; most have tackled the prayer and healing tracks first. As with ECE, every synagogue creates teams of clergy and lay people – "*machers*" as well as those on the periphery – to develop change in one area. The groups bond as small spiritual communities by studying, eating, and singing together, and they meet with other teams at national retreats and regional seminars to discuss issues like sacred space, healing, and music.

The key to changing synagogue culture, Wolfson says, is "becoming synagogues of relationships. People usually get a list asking which committees they want to work for. What's missing is (an inquiry into) people's Jewish journeys. Who sits down with a family and asks, 'Where are you on your lifelong journey with Jewish life? Where do you come from? What are your questions and interests? What do you want to learn?'"

At Temple Micah in Washington, D.C., an S2K participant, congregants have a chance to share personal stories before the

memorial prayer is chanted on the anniversary of a loved one's death (*yahrzeit*). "It creates a lot of closeness and becomes the high point of the service," says Rabbi Danny Zemel. "It's a small thing, but it builds a community and adds meaning to the ritual."

"Synagogue 2000 provides a safe and constructive atmosphere for adventure and experimentation," he adds. "We study what nurtures religious life – what works and what doesn't – without blame. It provides a system – the team – by which I, as a rabbi, can share my dreams and burdens. I'm bolder and less afraid to fail."

Rabbi Arie Azriel of Temple Israel in Omaha, NE, agrees. It's given us permission and courage to make changes in our worship so the synagogue can become more intimate. It's a major revolution to view members as leaders."

At Temple Israel, the focus has been on creating caring community – launching healing services on Yom Kippur, organizing a *bikkur cholim* committee to visit the sick, and delivering meals to people recovering from illness or in crisis. "We are repossessing all the things Jews used to do," Azriel says. The congregation's next goal is a team approach to adult learning, a project funded with \$1 million donated by a member.

Many congregations are concentrating on reinvigorating their worship services. "People are looking for worship experiences that elevate and engage their hearts as well as their minds," Wolfson says. "Prayer is the most challenging of the issues we've identified. Instead of making people commit to three years of a learner's minyan before they can appreciate services, let's grab them immediately with compelling music, movement, and creativity. Let's create a community where they can embrace the person next to them and say 'Shabbat Shalom.' Then, maybe, they will commit to study."

If this spiritual angle sounds touchy-feely, Wolfson stresses that it is rooted in intellectual inquiry. "We're trying to combine the emotional and intellectual, product and process, organizational systems with Jewish traditions. Scratch the surface of most people – even the most hard-boiled – and you'll find someone looking for connectedness."

Foundations and federations are banking on synagogue change as one of a variety of continuity efforts. The Nathan Cummings Foundation, for one, allocated close to \$2.5 million in the past six years – 20 percent of its Jewish Life budget, according to Rabbi Rachel Cowan, director of the Jewish Life program.

While many synagogues want to be "in" on this cutting-edge process of change, it remains to be seen if rabbis will relinquish control, and if lay people have the will to assume responsibility. "Rabbis are good at saying they want more community and more participation, but they have to create the space," cautions Rabbi David Whiman, the former spiritual leader of Temple Shalom in Newton, MA, an ECE congregation. "Rabbis have to learn the tools to do that, like making it safe to discuss what was not previously discussable. It can be scary, because it releases the auto-pilot setting that has been in place for years."

The impetus to change at Temple Shalom, Rabbi Whiman says, did not stem from a sense that the congregation was "profoundly broken." In fact, the congregation was growing.

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Digest of the Yiddish Press

Saving more children

By RABBI SAMUEL SILVER

While some lives were being endangered in Jerusalem, other lives were being saved in Israel where recently another planeload of children



arrived from Chernobyl, the Ukrainian city that was the scene of a nuclear accident in 1986 which contaminated the atmosphere.

The rescue operation represents a joint action between two unlikely partners: the Lubavitch Youth Organization (Chabad) and the United Nations. The children were greeted at the Ben Gurion Airport by a crowd of 600, including the country's chief Ashkenazi rabbi, Rabbi Yisrael Meir Lau. So far, the project has brought more than 2,000 youngsters to Israel where they are being housed and medicated. The Chabad spokesman said that another 1,000 children will eventually be brought to Israel. (Algemeiner Journal)

Conference in Alsace

The city of Strasbourg, France will be the scene of an international conference about Yiddish from Nov. 5 to Nov. 9. At a press conference officials of the city expressed delight that it has been selected for the gathering. At a press conference the general secretary of the international Congress of Jewish Culture, Melech Ziv, said that hundreds of Yiddishists will come from all parts of the world.

One interesting feature of the press conference was the appearance of the city's vice mayor, Tomi Ungerer, who is not Jewish, but speaks Yiddish fluently. How Come? The Forward reporter doesn't say.

This is her life

Ever hear of a musical autobiography? That's what Phyllis Berk offers in her performance at the "Y" in Riverdale, N.Y.. The Forward

writer, Itzik Gottesman, was fascinated by the performance.

The singer describes her life story beginning in the days of the Depression. Her parents were immigrants from Russia and life was difficult. She became a singer, went off to California with a boyfriend, had a short marriage, became a single mother and later a grandmother. She narrates this with songs alternating between English and Yiddish plus a little Russian.

Her repertoire includes Irving Berlin's "Russian Lullaby," and the song, "Brother, Can You Spare a Dime?" Her Yiddish is excellent and her songs, with a piano accompaniment, are extremely moving. She calls her act, "Ballads of a Beatnik Bubbe." The reporter hopes she will go on tour and delight many audiences.

Circle's century

Mazel Tov: The Workmen's Circle (Arbeiter Ring) the country's oldest Jewish fraternal organization is now 100 years old. The Circle, famous for its Yiddish schools and its laborite outlook, is planning celebrations throughout the country. Look for one in your community. (The Forward)

There are several national Orthodox rabbinical organizations. One of them is the Rabbinical Alliance of American (Igud Ha-Rabbanim) which tilts to the right. Time was that most of its members were European-trained. But now many of its hundreds of members are American-born. One of them, Rabbi Herschel Kurzock, of Kensington, N.Y., was recently installed as head of the group's rabbinical court (Beth Din), which handles weddings, divorces, marriage problems, and family counseling. The event occurred at the group's annual convocation. Igud's president, Rabbi Abraham Hecht, told the gathering, which took place in a Sephardic congregation in Brooklyn, that the new head of the court and its other members reflect the leftiest levels of traditional Judaism. Other speakers called for continued support of the State of Israel in its current turmoil.

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Jacob's World

Irish/Jewish brew delights

By JACOB LURIA

Pound one Irishman and one Jew together. Add a dash of wine and whiskey. Drink up!

James Joyce started it all



when the 20th century was in knee pants. He took a modern Telemachus, a sensitive young Irish schoolteacher named Stephen Daedalus, and dragged him through Dublin in search of his absent father, Ulysses.

The dad he's looking for turns out to be Leopold Bloom, a Jewish advertising huckster. Read the book, the most formidable novel of the last century, *Ulysses* by James Joyce. It takes lots of *sitzfleisch* to get through the heavy tome, but what a rewarding experience it is!

All this to tempt you to also read *Snow in August*, a novel by Pete Hamill, a former editor at *The New York Daily News*. I think it's the top of the crop of the book harvest of the 1990s. It's as good as Frank McCourt's *Angela's Ashes*. I read it twice. Greater love hath no bookworm.

I confess that I'm a solipsist. I ran out to my nearest bookstore one dank night in February 1997 after I heard Hamill being interviewed on National Public Radio. *Snow in August* whispered to me, "De te fabula narratur." (This story is about you.) Hamill is almost a generation younger than I, but common life experience yokes us together.

Michael is about 5 years old when he loses his father in the Battle of the Bulge. I became fatherless when my father was brought down at the tail end of the Spanish flu epidemic in March 1919. I was one month short of my fifth birthday.

Like Michael, I kept searching for a proxy father. Michael becomes a spiritual son of a rabbi from Prague, a latter day Rabbi Loew. Hamill makes marvelous imaginative use of the golem legend.

Irish Catholic kid and Eu-

ropean-bred rabbi interchange cultures. Michael learns Yiddish from the rabbi, the rabbi is Americanized by getting hold of the key to American culture — baseball.

That's all I'm telling you. Read the book.

Jacob Luria may be reached at 3605 1st Ave., Apt. 204, San Diego, CA 92103.

Jews, Christians studying Bible

DOTHAN, Ala. — The successful Biblical class conducted jointly by Rabbi Mahrer of Temple Emanu-El and Pastor Joe Johnson of Evergreen Presbyterian Church

last year is being continued this year. The four-week project is entitled "Dancing With Biblical Texts" and will use both the Bible and the New Testament as texts.

3 to be charged with hate crime

CHICAGO — Three Palestinian American teenagers were taken into police custody after they shot marbles from

a slingshot at Jews. They probably will be charged with a hate crime.

Misconceptions

When bris is delayed

By RABBI REUVEN BULKA

Misconception: The circumcision of a child always takes place on the eighth day.

Usually, the brit milah of a newborn male takes place on



the circumcision cannot take place on the eighth day. Since twilight is a period of doubt, the doubt being whether the twilight belongs to the previous day or to the following day, we do not know if the child is considered to have been born on Friday or on Saturday.

Because of this, the circumcision cannot take place on Friday, since the possibility exists that twilight belongs to Saturday; this would mean that the circumcision is taking place on the seventh day, which is prohibited. On the other hand, the circumcision may not take place on Shabbat, since the twilight might possibly belong to Friday, in which case Shabbat is not the eighth day, but the ninth day. Circumcision can be performed on Shabbat only when it is definitely the eighth day.

What is done in such circumstances? The circumcision is delayed until Sunday, which may be the ninth or the tenth day, but it is still the earliest possible time that it can take place.

the eighth day following birth. Thus, a child born during the day on Wednesday, would be circumcised the following Wednesday.

However, this is not always the case. There are occasions when the circumcision cannot take place on the eighth day.

When the child is premature or has health problems which would make it potentially dangerous, circumcision is postponed until the child is of sufficient weight and healthy.

If a child is born during twilight on Friday afternoon,

Israel: As I See It

Is there hope?

By SAMSON KRUPNICK

In a previous column we prayed for Divine assistance so that we should enjoy our Succot Holiday fully (*Vehoitach someach*). Our prayers and



those of millions of Jews were answered promptly, regretfully at the cost of two of our reservist soldiers who on the way to the Bet El military camp, blundered into Ramallah, wherein they were arrested, beaten, one thrown out of the second floor window by the Palestine Authority "police" and turned over to a large mob who finished the job of murder and mutilation of the bodies, one being dragged through the streets of Ramallah.

Everyone called it a "lynch" operation. It was plain cold-blooded murder by the PA police and the mob together. This entire terrible incident was covered by the media showing every step of the operation concluding with a picture of some six PA police masked and holding guns upward as a sign of a great victory.

The entire country was shocked, including even the leftists who had been blaming Israel for causing 16 days of violence (because Arik Sharon had visited the Temple Mount for some 30 minutes, cleared with Rajoub, head of the PA police, who assured complete quiet). Actually Rajoub set it up so that Arafat could use this act as a "provocation" for previously planned nationwide disturbances.

After some intensive meetings between Prime Minister Ehud Barak, the Israel Defense Force and opposition leadership (who promised full support for any and all military operations), the IDF air force using the helicopter "battle wagons" with highly sophisticated equipment for pinpoint direction of missiles, made attacks upon three targets (including the destruction of the police station wherein the Israeli soldiers

were maimed) in Ramallah and two targets in Gaza involving PA stations (one very close to the office of Chairman Yasser Arafat).

Later a mob burned the ancient synagogue in Jericho, under the supervision and protection by the PA police, presumably. The air response was the helicopter attack and destruction of the headquarters of the Tanzim, the secret militia of Arafat. Another such strike was upon three PA gunships the headquarters of Force 17 Arafat's personal guards as well as a Tanzim headquarters near Gaza. Shots were fired in force in Hebron in the south and near

withdrawal from Lebanon in the darkness of the night leaving hundreds of thousands of dollars worth of equipment and abandoning thousands of our allies, the South Lebanon Army.

Even this helicopter operation was preceded by an "apologetic" 3-hour warning "in order to avoid Palestinian casualties." Thanks to the Almighty and His ally, the IDF, the Palestinians took careful note and put an immediate halt to most of the violence. The Psagot town near Ramallah, fired upon for 16 days, enjoyed the relief.

Barak and associates concluded that the peace process

Everyone called it a "lynch" operation. It was plain cold-blooded murder by the PA police and the mob together. This entire terrible incident was covered by the media showing every step of the operation concluding with a picture of some six PA police masked and holding guns upward as a sign of a great victory. The entire country was shocked, including even the leftists who had been blaming Israel for causing 16 days of violence (because Arik Sharon had visited the Temple Mount for some 30 minutes, cleared with Rajoub, head of the PA police, who assured complete quiet). Actually Rajoub set it up so that Arafat could use this act as a "provocation" for previously planned nationwide disturbances.

Tulkarem, in the center.

This immediate response to acts of terror wherein the IDF could reach out to any desired target throughout the country with complete impunity shocked the Palestinians who had been directing violence for 16 days with complete abandon, except for sporadic response by the Israel defense forces only in self defense. This strategy had proved to be a total failure and to the Palestinians a show of weakness, as also was the IDF

with Arafat at this time was an impossibility. At the urging of President Moshe Katzav, the prime minister met with opposition representatives led by Likud leader Arik Sharon and proposed an arrangement whereby an Emergency Government could be established to act for one month during which details could be completed for its continuance. In the interim the entire "civic revolution" would be suspended and close supervision be exercised in the coming

month on any developments.

Even Egyptian President Hosni Mubarak was impressed by the IDF operation to the extent of a total turn-about. He had refused a summit meeting and now he insisted on a four-party summit with an Arafat agreement to participate. At this juncture it would be our turn to refuse to meet with the terrorist who had directed all this violence now and as he did in the past.

President Mubarak hosted the parties, President Clinton, Jordan King Abdallah, and UN Secretary General Kofi Annan to a summit at Sharm el Sheikh in the Sinai for a crash conference to halt the violence. Arafat was pressed into coming by Mubarak and Barak by President Clinton. In the end both parties (the criminal terrorist and his victim) were to declare their opposition to violence, and to take the proper steps to implement a cease fire. The meetings were held while some violence was renewed and continued thereafter.

President Clinton summarized this oral "agreement"

(Arafat refused to sign anything and had to be pushed physically by Mubarak to be photographed with the group). The Clinton invitation to meet in two weeks in Washington fell on deaf Arafat ears. Arafat actually agreed to nothing, as time will tell.

In the interim we enjoyed in relative tranquility our happy Holiday of Succot. Many thousands were at the Kotel for the special blessings of hundreds of Cohanim. Over 10,000 marchers participated in the festive Jerusalem parade. Many Yeshivot invited the public to the gala Simhat Beit Hashova celebrations. We enjoyed a unique block long "tish" of Rhizin Bayon Chasidim together with 3,000 young and old in a mammoth succah.

Simhat Torah celebrations nationwide together with second hakafot drew record crowds who shared in a most delightful Succot Holiday.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel) E-mail krup@barak-online.net

More women as pseudo rabbis

NEW YORK — More than 20 women "are now practicing as pleaders in divorce cases in rabbinical courts," according to an article in Jewish Currents by Henry Foner.

He added that a second batch of students graduated

this past summer after a two-year course at Nishmat, the Jerusalem Center for Advanced Jewish Study for Women. "The demand for their advice has exceeded Nishmat's founders' wildest expectations," he added.

Amichai papers to go to Yale

JERUSALEM — The personal papers and literary archives of Israeli poet Yehudah

Amichai who died recently have been donated to Yale University.

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POST & OPINION

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Social Calendar

By Jean Herschaft

Two figures who loomed large on the Jewish organizational scene are now totally involved on the health scene: Beth Israel Medical Center, **Mr. and Mrs. Mort Yourman** with the Manhattan main hospital and **Mrs. Bobbi Abrams** with the recently renovated and expanded Brooklyn Beth Israel Center. Mort, retired, was the public relations chief of the American Jewish Committee for over 30 years and Bobbi Abrams was the true goddess of Ben Gurion U. of the Negev, Israel.

Attending the reception at Beth Israel on the occasion of opening its magically expanded and redesigned Brooklyn Center we unexpectedly ran into Bobbi. She recognized us first. We had often been her guest at her penthouse apartment near the United Nations. A good number of years have passed and she lost her dear husband, a leader of the American Israel Olympic Committee, several years ago.

"I am totally dedicated and actively involved only with Beth Israel Medical Center," she told us. Still a most attractive blonde, she looked lovely in a black dress and pearls.

Sitting near us as the formal program was about to start she gave us her profile of the Medical Center.

"For more than 100 years, Beth Israel Medical Center in Manhattan has been the health care provider of choice in the New York Metropolitan area. In 1995, Kings Highway became a part of the Beth Israel family, creating a base in Brooklyn where high quality health care can be more accessible to those who live and work in the city's largest borough, as well as in surrounding neighborhoods of Queens and Staten Island."

Many recent Russian immigrants are among its patients, as well as non-Jewish minorities. The staff has numerous Russian-born émigrés on staff who make Beth Israel a true home to come to, she added.

Mort Yourman and his wife have become very generous benefactors after Mort's life was saved, from a massive stroke several years ago. Mr. and Mrs. Yourman are acknowledged in many of Beth Israel's publications on health.

At the reception, catered *glatt* kosher, were **State Senator Kruger, Assemblyman Dov Hikind, City Councilman Noach Dear, Rep. Anthony Weiner**, among others.

We were given a tour of the new facilities by **Dr. Ginsberg**, the administrative head. Bobbi Abrams was most proud of this newest miracle in saving lives. It was evident in her soft smile.

The unexpected passing of the rabbi who headed Beth Israel's Jacob Perlow Hospice, **Dr. Charles Lippman**, 55, has saddened the full Jewish community here in New York City. We add our condolences.

Abortion pill hailed

The National Council of Jewish Women becomes the first Jewish organization to hail the Food and Drug Administration allowing the use of RU 486, the new (overnight use) abortion pill developed in France. **Suammie Moshenberg** is director of the NCJW in Washington. She has already contacted all of their members to write to their representatives in Congress supporting the FDA decision.

To Russia from Clinton

President Clinton sent new year greetings to the Jewish community in Russia. He praised the flowering of religion there, according to a report in *The Jewish Week*.

Not neighborly

Even synagogues can have bad neighbors. Most TV stations carried this report with video accompaniment. A Woodbury, Long Island man blasted rap and rock music during Rosh Hashanah services at a Chabad congregation next to his home.

Michael Waldman, who, congregants said, had spoken at town meetings two years ago against the Chabad Oyster Bay Township's proposal to move in next door, turned the music off when police showed up at his house, according to a report in *Newsday*, a daily Long Island paper.

Rabbi Shmuel Lipszyc of the Woodbury Chabad declined to press charges, saying he did not want to further agitate his neighbor.

Jews By Choice

Tiny Blessings

By MARY HOFMANN

One of our choices for this student rabbi-less year was to do the unexpected . . . rather than cut down on our tiny congregation's already



skimpy activities (primarily one far-too-full weekend a month with the student), we'd charge ahead and increase our activities.

We're holding one or more events each week, rather than compressing everything into one weekend, including two monthly adult classes, two weekly Hebrew classes, and weekly Torah study (either Friday evening or Saturday mornings).

Everyone was really enthusiastic about the idea, both as positive change and to support me, I'm sure. But since we're tiny to begin with (20-25 families, depending how you count), it was a foregone conclusion that attendance would be an issue in spreading things out.

The High Holy Days went well. Everybody came, though not always to every service. And wedged between Yom Kippur and a Simchat Torah bat mitzvah that everyone and their relatives will attend, we scheduled a Kabbalah study and a Sukkot evening of salad and simchas under the stars.

I began to worry about Sukkot when three days of out-of-season torrential rain descended and it began to look like outside might be impossible. I worried further when the first slew of e-mails arrived. Seems our evening conflicted with the first major Gore/Lieberman fundraiser in town, as well as a big football game and theater production. By Friday, however, the weather had cleared to crystal perfection, so I could no longer cancel due to inclement weather.

It looked like the Hofmanns might be alone under the stars, however, and I probably would have chucked the whole idea if I weren't

worried that somebody NOT on my e-mail list might show up.

Fortunately, Vanessa was enthusiastic and wanted to bring a friend. John was less enthusiastic, but was being a good sport, so I made my famous Chinese chicken salad, bought a loaf of bread, packed candles and wine and paper goods and both a siddur and a book on holidays and set off stoically for at least a small family picnic.

And a good thing. Nine people showed up, which may sound pretty pathetic to you folks, but isn't all that bad

Days, to work on a meaningful Shabbat and to celebrate Judaism for the joy it brings me? So, with eight wonderful people gathered round me, my friend Carol and I read out loud about Shavuot while Vanessa and her friends created homemade lulavs and punched cloves into lemons for etrogs. We said the prayers and blessings in our prayerbooks, waved the lulavs in all four directions, and sat blissfully eating good food and talking with good friends as the stars shone spectacularly through the slats in the arbor, a good

The High Holy Days went well. Everybody came, though not always to every service. And wedged between Yom Kippur and a Simchat Torah bat mitzvah that everyone and their relatives will attend, we scheduled a Kabbalah study and a Sukkot evening of salad and simchas under the stars. I began to worry about Sukkot when three days of out-of-season torrential rain descended and it began to look like outside might be impossible. I worried further when the first slew of e-mails arrived. Seems our evening conflicted with the first major Gore/Lieberman fundraiser in town, as well as a big football game and theater production. By Friday, however, the weather had cleared to crystal perfection, so I could no longer cancel due to inclement weather.

when there are only 30 or so at maximum and most had sent their regrets. But more than numbers, I was forced to really think about why I was there at all.

Am I really doing this for my congregation? Didn't I vow, after a year of cancer treatment, never to take on obligations I didn't really want to do? Didn't I further vow, during the High Holy

enough sukkah.

Sukkot was wonderful this year. The people who missed it missed something meaningful, and it would have been truly sad to have missed it ourselves in deference to concern for numbers. I'll keep that in mind this year. There's nothing wrong with tiny blessings, and nine of us will carry that evening with us as a tiny blessing always.

It's Arlene Peck!

A broken record

By ARLENE PECK

I sound like a broken record. How long have you been reading my words of pessimism — a trait that is so against my nature?



Yet, try as I have for such a long time to see differently the picture never changed. I have always felt apprehension in the path of danger that Israel's politicians were leading the nation under the guise of "peace." Ever since the "secret Oslo negotiations" between Rabin and Peres and their Arab counterparts, the warning signs have been there. Because seven years ago, those two made a mistake of such huge proportions that today we are at an enormously dangerous juncture. Somehow, Israel's leaders over the past seven years have gotten into their heads that more and more concessions were the way to achieve this illusive dream of co-existence with their Arab neighbors. I find the capacity for denial and amnesia of my fellow Jews to be truly amazing.

This "peace" process has been, in my opinion, nothing more than a clever approach by the Arabs to so weaken and demoralize Israel that they would eventually gain as a gift all the land they coveted. Nothing, but nothing but Israel's national suicide will satisfy the Palestinians. Then they could go back to the barbarism they practice on each other and not have to unify in their one cause — hatred of Israel. I have always seen the hatred in their eyes and knew instinctually what their thoughts for me would be.

No matter what has been offered and delivered to them has been or will ever be enough. Palestinians do not see any benefit to them in Barak's territorial concessions. The Arabs had already received the return of 92 percent of the remaining land still occupied by Israel. Yet, they still demand more. Palestinian sovereignty over the Muslim

and Christian quarters of the Old City of Jerusalem. Even some form of UN administration over the Temple Mount. The Israeli Arabs' standard of living has dramatically improved over the last 25 years. They enjoy the political and civil rights of all Israelis. Barak has unwisely gone further than any previous prime minister. Yet Arafat still walked away from the table demanding more.

Rabbi Kahane was right when he told me 15 years ago how stupid we, as Jews, were. Who else in their right mind would give their enemy the right to vote? To hold seats in

have a tremendous capacity for forgiveness. While we, as Jews tend to negotiate to achieve what we want, the Muslims' cultural heritage is one of strife and violence. Arafat has learned to perfect that to an art to achieve his goals. He understands the 12th century mind of the Middle East.

Who can say that there are any "partners" for peace? Arafat not only didn't call for a stopping of the violence but also, encouraged more by the releasing of terrorists from the jails. Now the bombers are free to blast more for Israel cafes and schools.

Yet, try as I have for such a long time to see differently the picture never changed. I have always felt apprehension in the path of danger that Israel's politicians were leading the nation under the guise of "peace." Ever since the "secret Oslo negotiations" between Rabin and Peres and their Arab counterparts, the warning signs have been there. Because seven years ago, those two made a mistake of such huge proportions that today we are at an enormously dangerous juncture. Somehow, Israel's leaders over the past seven years have gotten into their heads that more and more concessions were the way to achieve this illusive dream of co-existence with their Arab neighbors. I find the capacity for denial and amnesia of my fellow Jews to be truly amazing.

its government and also arm the enemy to the teeth as Peres had done? Now, these Palestinian Police are able to use those same guns against the very ones who supplied them. Tell me. How dumb is that?

Does it make sense to support a group in their government who can demand the eradication of Israel's Zionist mandate? Amazingly though, the Israelis in their Don Quixote quest for Arab promises that have never been kept

The actions that I've seen of the ripping apart, mutilating, and burning of young Jewish men by a rampaging lynch crowd are not of people. These are animals that understand only strength. How are those living in Israel who have been lulling themselves about their "good neighbors" so shocked when they see how the Israeli Arabs are so physically, morally and psychologically involved? All they have ever cared about was for the

Advice By Edlin

Fearful at home

By RITA EDLIN

Q: I'm a single woman, living alone. I just moved to this community and I don't know my way around yet. I keep reading about burglaries,



murders and rapes. I'm so worried, I can't sleep at night. Every little noise wakes me. I'm afraid I'll find someone in my apartment when I come home or someone might break in while I'm asleep. Do you think I should get a gun? I don't know how to use one, but I think I could learn. What do you think? — C.F., Zanesville, Ohio

A: I think you are afraid of something that a gun can't kill. Owning one and learning to use it might give you a false sense of security but it could also lead to a great deal of trouble.

If, for example, you fired at a noise you heard at night, you might discover later that you had wounded or killed a neighbor who was emptying the trash or the youngster next door, coming home late from a party. That would be a worse tragedy than dealing rationally with your fear.

My guess is that you are afraid because you are in unfamiliar surroundings. The best way to get rid of that fear

is to become more familiar with your surroundings.

If you haven't already done so, take a walk around your new neighborhood during the day. Get to know some of your neighbors. Pay a visit to the local library, join a temple or synagogue. Enroll in an exercise class or an activity offered by the nearest community center.

There are dangers, of course, but getting to know your neighbors and the community will make you feel safer. I'm sure there are friendly people around, so look for them. Moving to a new community means starting over in many ways. That's hard and it takes time and effort. So it's not surprising you feel afraid. Talk to the people where you work and make contact with the local merchants. Arm yourself with friends and familiarity — not fear and firearms.

If none of this helps, you might feel safer if you took a martial arts course. Then you would know how to defend yourself if the occasion arose. My guess is that is unlikely to happen but at least you would feel safer, knowing that you could defend yourself.

If your fears continue to persist and interrupt your sleep, do talk things over with a counselor. Try Jewish Family Service, Family Service, or a Mental Health Clinic. They can help. Good luck.

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206.

Books received

The Book Borrower, by Alice Mattison.

Christianity in Jewish Terms, by Frymer-Kershey, Novak, Ochs Sendmel & Signer.

Two Jews Three Opinions, by Sandee Brawarsky, Deborah Mark.

Touching Quiet, by Mindy Weisel.

CHILDREN'S BOOKS.

Good Night God, by Holly Bea. *The Hanukkah Blessing*, by Peninnah Schrom.

Climbing the Mountain, by Kirk Douglas.

Raquela, by Ruth Gruber.

Jews to leave and for Israel to disappear.

It has been obvious to me from day one that the goals are totally different. Peace to the Jews means just that. No conflict, no war. To the Arabs it means the elimination of the

country in which they live. How can they forget that all of the other 22 Arab nations surrounding them once had thriving Jewish populations? Egypt once had 350,000 Jews living there. Now, there are 60.

Continued on next page

Synagogue

Continued from page 9

"We couldn't put our finger on what was wrong," but it crystallized through a visioning exercise. "We were asked to draw a picture of the congregation," Rabbi Whiman recalls. "The lay folks said it was like a beautiful, lush garden, or a menu at a fine restaurant where everything was exquisitely prepared. The staff said it was like a rest stop on the Massachusetts Turnpike or a fast-food restaurant. I said it was like a massive teaching hospital with 1,000 private rooms and a large psych ward and an enormous ER, and three or four doctors to meet everyone's needs."

"When we looked at each others' pictures, the professional staff asked, 'Who do you think cuts the grass and tends the garden so you can sit in it?' The lay folks asked me, 'Where are all the volunteers?' Once you see the other side's perspective, you wonder why you didn't see it before." Rabbi Whiman, who is currently service Beth Israel in Houston, says he now distinguishes "between the things I need to take responsibility for and taking responsibility for everything."

"Visioning," the process of imagining, propels much of the work in synagogue change. Sarah Newmark, the president of Temple B'nai Torah in Bellevue, WA, says that as a result of the five-part CLC curriculum (reflection, visioning, team learning, systems thinking, and Jewish study) her team engaged in at the recent UAHC Biennial convention, "we got religion. It's expanded our horizons and stretched us. But," she said, "it's also frustrated us. We want to say, 'Just give us the template and we'll follow it. We're smart,

we'll adapt it.'" In fact, says CLC director Linda Thal, it would be easy to produce a manual for change. But the work has to be done synagogue by synagogue, with the recognition that a product-oriented board must slow down its expectations. That's one of the purposes of the text study that ECE requires at every meeting.

"It helps leave the rest of the world behind, clear our heads and focus on the task at hand," says Sheryl Primakow, ECE co-chair at Congregation Sinai in Milwaukee. At a meeting on teen programs, for instance, studying texts together helped the group become more cohesive. Lay people who previously needed guidance in finding and interpreting texts now locate them independently, often through the Internet (the UAHC's Go and Study website at rj.org is one popular resource).

"I'm sold on how Torah study can guide us in our daily lives. The process of reflection and introspection influenced my decision to go back to school," says Primakow, who was director of development and administration for the Milwaukee Jewish Day School and is now studying school counseling. Personal transformation goes hand in hand with institutional transformation, says Linda Thal: "If they don't go on simultaneously, you can't go beyond the boundaries."

What makes a congregation ready for change? "it can't be a

Backalenick

Continued from page 5

wright intended, one suspects. He goes way over the top, and his character, with the

place in crisis," says Isa Aron, "nor can it be so self-satisfied that it won't look at itself critically. No synagogue is as good as it would like to be. It's a matter of admitting things aren't perfect." Rabbi and staff must collaborate in engaging and empowering congregants, adds Thal. But, cautions Zweiback, not every congregant wants to be a leader. Many have "inherited a model of the rabbi in black robe standing on the bima telling them how to live their lives. Even if they resist the teachings, that's the model they're comfortable with. Sometimes the trick is finding the door through which they're willing to walk, find their expertise and help them combine their secular knowledge with a Jewish perspective."

Not every congregation has been successful. Change is hard, says Rabbi Whiman, quoting a friend who quips that the only people who really like change are babies with wet diapers. "These are not changes like whether school should meet for three instead of two days. These are changes that make a synagogue the center of meaning."

For synagogues to make that journey to meaning, they have to engage congregants on the most intimate levels. Says Rabbi Azriel of Omaha: "We have to ask congregants to open the scroll that is their soul."

Reprinted from *Reform Judaism*.

sudden lapses from religious rectitude, is generally unconvincing. Rauch's Ben, on the other hand, is far more believ-

Silver

Continued from page 10
(*Algemeiner Journal*)

Divisive statement

Recently a full page in newspapers was headlined "Dabru Emet," (Speak the Truth). It was a proclamation, signed by 150 rabbis, declaring that the Holocaust was not engendered by Christianity. It called for mutual appreciation by Jews for Christians and vice versa.

A number of rabbis refused to sign the statement. According to Tzvi Kolitz, of the *Algemeiner Journal*, one of them was the president of Yeshiva University, Rabbi Norman Lamm. Apparently he feels Hitlerism did indeed reflect to some extent, the influence of ecclesiastical anti-Semitism.

Many Jews were also perplexed by a recent statement by the Vatican that the only road to heaven was the acceptance of Catholic theology. Because of that statement two Italian rabbis refused to come to the Vatican for a planned interfaith conference. Kolitz wonders why the Vatican had never ex-communicated Hitler, a Roman Catholic.

Return to Vilna

The city of Vilna (Vilnius) was once called "The Jerusa-

lem of Lithuania," because so many Jewish causes and personalities occupied it. It was the home of the Vilner Gaon (Excellency), Rabbi Elijah Ben Solomon Zalman, whose influence was global.

Today, the Jewish population is small, but at the University of Vilna, courses in Yiddish are offered. So it is the logical city for a gathering of Yiddishists. In September the university was the setting of an annual, month-long seminar in Yiddish culture. Faculty came from the U.S., Russia, and Israel. One of the teachers was Rabbi Chaim Potok, the famed author.

Taking courses in Yiddish culture and enjoying Yiddish musical offerings were 71 students, who came from Hungary, Italy, Belgium, Germany, Denmark, Belarus, Israel, Lithuania, England, Poland, France, the U.S., and Russia. One of the students was Rabbi Abraham Birnbaum, of Plainview, Long Island. Another student was Isabelle Rosenbaum, who is making a film about Yiddish in Paris.

Director of the seminar is Mendy Cahana, the 37-year-old creator of an Israeli organization called Young Yiddish. (Itzik Gottesman, in the *Forward*.)

Sam Silver may be reached at 15436 Strathearn Dr., Delray Beach, FL 33446.

able, but manages to be tiresome and repetitious. As to the women: Lauren creates a most appealing young doctor who struggles with the heavy demands of her profession. But it is Rebecca Ray, the *zafitig* Orthodox fiancée who sparks the play. She has a relatively small role, but the play has its best moments from the time she finally appears on stage. Ray has a sure comic touch,

Peck

Continued from prev. page

Can they go back and claim land and property as refugees?

It is time now for Israel's leaders to be consistent. Ehud Barak has, until recently been scattered, confused and lacking leadership qualities. If he issues ultimatums, he should back them up with actions. I attended a rally today for the people of Israel. The feeling was one of pride and almost

and her scenes with Goldstrom (particularly their wedding night) are hilarious.

Certainly "Modern Orthodox" has potential. Timely issues are raised, as two different ways of Jewish life are juxtaposed, and a strong plea is made for tolerance. But "Modern Orthodox" could benefit greatly from heavy rewrites. The show runs in New Haven until Nov. 19.

joy at our unity. Probably 6,000 people attended throughout the morning. Across the street maybe a dozen Arabs stood with their placards.

Literally, every car that drove down Wiltshire Blvd during that time, Jew or Gentile beeped their horns at us and gave thumbs up. Don't believe everything you see on CNN. We certainly had the support of the people today.

Mystery Person

Do you know who's who?

- The Mystery Person is a sociologist and an educator.
- The Mystery Person is president of a national Jewish organization.
- The Mystery Person serves on the board of the Israel Bond organization.
- The Mystery Person was president of a congregation.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Letters

Jewish Renewal supporter writes

Dear editor,

I totally support your unending campaign to improve the attendance at shabbat services.

I also agree with your article that a line item on attendance should be included for the Year 2000 Jewish survey.

I note that you have listed Jewish Humanism in the article as a wing of Judaism, as it is. However, since I do not understand that it is classified as a denomination, I would also like to see you include Jewish Renewal in the future. Although Jewish Renewal is also not a denomination but a movement, it has greatly enriched the lives and spirituality of Jews in this country and around the globe since the early sixties. If you would like to know more about Jewish Renewal I would be glad to make sure you obtain the correct information.

Joe Smiga
511 Pickering St
Manchester, NH 03104

Reader defends ADL stance

Dear editor,

Arlene Peck's Sept. 13 piece re ADL/Lieberman is typical of her writings: Passion without reason.

The issue is subscribing one's faith as the acceptable measure to validate the morality position for this nation, admittedly "under God," as the only truth. Freedom of religion allows such speech. But truth is a many splended thing.

At first I thought ADL's statement was untimely, but reviewing history, a proper reminder to Lieberman that the protective wall of separation between church and state needs no holes and the possible flooding the land upon which differences stand.

Forces are at work today that would "Christianize" America and make religion a partner in governing. Beware!

One's faith and belief(s) are personal, and should remain that way. The merging of church and state, no matter how broad, is a danger to religious views that differ from the majority.

The "caution" sign from

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, or by e-mail: Jpost@surf-ici.com. Handwritten letters will not be accepted. Letters may be edited for publication. Letters must be signed, but signatures may be withheld upon request.

ADL does not hinder Lieberman in any way, and his commitment to Orthodoxy a positive when framed as in keeping with the "American dream."

Hyman H. Haves
1633 Michael Ln.
Pacific Palisades, CA 90272

Another team sharing example

Dear editor,

Your piece on Rodfei Zedek Synagogue Center in the Sept. 27 issue states that "a synagogue and community center have worked together to create shared space." (page 5)

You may not be aware that my synagogue — Young Israel of Miami Beach — has been sharing space with the Jewish Community Center at 4221 Pine Three Drive for several years. Rabbi Donald Bixon is the spiritual leader of the synagogue and Darin Diner is the director of the Jewish Community Center.

Voters in this community will vote on Nov. 7 to authorize the expansion of the facilities of the Jewish Community Center since the site is leased from the City of Miami Beach — a tribute to the Jewish entity here.

You realize Rodfei Zedek is not unique in its association with a Community Center.
Samuel Abrahams
3865 Indian Creek Dr.
Miami Beach, FL 33140

Reader deplores harm to animals

Dear editor,

A People For the Ethical Treatment of Animals (PETA) bulletin recently alerted me to Israeli newspaper accounts that describe atrocities committed by Israeli Defense Forces (IDF).

In explosive experiments, live pigs are bound, placed in trailers and blown up with explosives comparable to those used in Scud missiles. According to one Israeli soldier: "When we opened the (trailer) door, we had to turn our heads away. The pigs with lying there, crying and squealing. It was obvious that the blast had blown them up internally and that the glass that flew in all directions from the shattered windows had cut

them on the outside. The walls were covered in the blood, urine and feces of the bound pigs. They looked at us with wide, beseeching eyes that were filled with horror."

The pigs were then photographed and taken "screaming and bloodied" to an Institute for further study.

The medical literature is already replete with descriptions of the damaging results of explosives, but if IDF insists on conducting more experiments, it should use soft soap blocks and other substances specifically designed to simulate human tissue.

IDF has also used live dogs in cruel and outdated Advanced Trauma Life Support training exercises.

Several years ago, an Israeli governmental official found no reason for alarm after an investigation revealed that many surplus chickens in Israel were killed by burying them alive.

Israel has become a major producer of foie gras, "fatty livers" produced by force feeding ducks or geese, gradually swelling their livers to several times normal size. According to the American Society For the Prevention of Cruelty to Animals (ASPCA), this procedure subjects victimized birds to "intense suffering and frequently painful deaths."

While cruelty to animals exists everywhere, I would have hoped that Israel — a nation established by Nazi Holocaust survivors — would be more compassionate and sensitive to the sufferings of others.

As a Jewish man who has taken pride in Israel's development, I feel ashamed that Israel, in regards to its treatment of animals, now practices the same kind of cruelty and barbarism that characterized Auschwitz and other Nazi concentration camps.

Joel Freedman
329 N. Main Street
Canandaigua, NY 14424

Joel Freedman chairs the public education committee of Animal Advocates of Upstate New York. He is also a member of PETZ and of Jews For Animal Rights.



Reader finds Carr too sour

Dear editor:

The milk has soured; the honey is no longer golden, sweet and flowing. It seems that only the vinegar remains in Judy Carr's columns.

How tragically ironic that her vitriolic diatribe against Reform Jewish women is published in an issue (October 4, 2000) in which Rabbi Reuven Bulka ("Misconceptions") wrote (re: Tish'a B'av) "The Temple had to be destroyed. The community [had] lost its cohesiveness, there was no unity of purpose, rival groups were at each other's throats,

and in this atmosphere, there was no hope for any community." Beyond irony, is the "shanda" of Carr spewing her own misconceptions and apparent hatred for her fellow Jews just days before Yom Kippur. Carr's gross generalizations and misanthropic depictions of whomever she chooses as her target are contrary to Jewish law.

Although she is entitled to her opinion, the Post and Opinion might reconsider the appropriateness of devoting column space and providing a forum to one who would divide and destroy the Jewish people.

Sandra J. Block
Houston, Texas

2 lives from the Shoah

Reviews by CLAIRE GRANOWITZ

Dora Bruder by Patrick Modiano, Translated from the French by Joanna Kilmartin University of California Press, Berkeley, \$19.95, 123 pages

Triumph of Hope by Ruth Elias, John Wiley & Sons, Inc., \$14.95, 274 pages

In a strange way these two books provide juxtapositions of the way we gather knowledge from the Holocaust era. *Dora Bruder* is the story of a 15-year-old Jewish girl who runs away from her convent school very late in 1941. Patrick Modiano (the author) stumbled across an ad in the personal columns of *Paris Soir* dated Dec. 31, 1942:

"We are looking for a young girl, Dora Bruder, 15 years old, five feet tall, round face, gray-brown eyes, gray sportcoat, burgundy pullover, navy blue hat and skirt, brown athletic shoes. Send all information to Mr. and Mrs. Bruder, 41, Boulevard Ornano, Paris." Modiano is captivated by what might have happened to Dora, and his book details the little information that he was able to discover through a search of official records and a sole remaining relative.

There was only one official mention of her name, it was on a list of Jews deported from Paris to Auschwitz in September of 1942. The remainder of her story is conjecture which Mr. Modiano achieves through a look at the lives of people who happened to parallel Dora's by being in (assumed) common places at common times. There is one

sentence in this book which continues to haunt me with its possibilities, as a personal aside he wrote on page 81: "So many friends whom I never knew disappeared in 1945, the year I was born."

Triumph of Hope is subtitled *From Theresienstadt and Auschwitz to Israel*, and as the title and subtitle suggest, Ruth Elias' story ends with a life continued, rather than ended as with *Dora Bruder*. Ms. Elias begins her story with minute details of her life and the intermingling lives of her numerous relatives. The detail is almost overbearing in minutia until one remembers that she is speaking of a time and people who in most respects no longer exist, and then the reader is left with an unbearable sadness for what we as a people as well as the entire world lost.

Ruth Elias, like Dora Bruder, was a young Jewish woman living with her family, but in Czechoslovakia rather than Paris, when the horror of 1942 began. She was rounded up with a sister and her father for "resettlement" in 1942. Ruth survived three years in the Nazi death camps and this testament describes in painful detail how she and her baby (born in Auschwitz) became part of a sadistic experiment personally conducted by Josef Mengele. As a survivor, Ruth also recounts the aftermath of her life in the camps and the difficult adjustment to normal life after the war.

Book Reviews

Spiritual quest through clashing paradigms

Reviewed by HELAINE K. ROBINSON

With Roots in Heaven: one Woman's Passionate Journey into the Heart of Her Faith, by Rabbi Tirtzah Firestone, Hardcover - 352 pages E P Dutton; ISBN: 0525943692 paperback - 368 pages Plume; ISBN: 0452278856

I recently wrote about my own spiritual search as part of MY application to the Graduate School of Hebrew Union College. I found this difficult to do without using the words "I" and "me." 'With Roots in Heaven' is the story of Tirtzah Firestone's spiritual search. Most of us were raised to believe, as her brother says on p. 3: "There's only one Judaism... the real Judaism, the one we were raised with. It doesn't matter in which branch we were raised; we all believed something like this.

I suspect that most adherents of other religions feel the same way. Rabbi Firestone grew up in a dysfunctional home where nonOrthodox Judaism wasn't considered to be "real" life was highly regimented, and all rabbis were male. They considered themselves to be Torah-true Jews, the defenders of the faith. I, however, was educated in a Classic Reform environment where we learned more about what was wrong with orthodoxy than how to practice our Judaism Defined as Jews by what we didn't believe and what we didn't do, we were the true heirs of the Hebrew Bible and Rabbinic Judaism. Inheritors of a long tradition of Jewish renewal movements, we posted our borders against both Christianity and

Orthodox Judaism.

Tirtzah Firestone's spiritual needs were not considered or filled in her home belief system so she chose to distance herself from both her family and Judaism. Her dream was to find a spirituality that would coexist with her freedom. She explored yoga and higher consciousness mysticism, alternative medicine and Eastern religions, but she could not ignore her roots. "Despite my desire to forget about Judaism I found that during my meditations and even my dreams, Hebrew phrases and passages from the Torah and liturgy would frequently bleed through into my consciousness ... I dismissed them as little more than some meaningless burps from an overly stuffed uncon-

scious (p. 86)." Feeling that "any contact with her Jewish roots would be devoid of meaning or prove to be shaming in some way (p. 86)," she sought healing elsewhere. Her massage and relaxation work led her to become a psychotherapist and eventually introduced her to her future husband, a liberal Protestant minister. Strangely enough, he showed her the spiritual side of Judaism. As he quoted Rav Kook, Abraham Joshua Heschel and Lurianic Kabbalah, she asked herself, "why hadn't I learned these things (P. 161)?" After their wedding, her family shuns her completely. Eventually she met Reb Zalman Schachter-Shalomi and was exposed to a less rigid form of Judaism. As she became more involved with Jewish Renewal it grew apparent that, although they were now parents, she and her husband were growing in different directions spiritually. She studied with and was ordained by Reb Zalman and friends. Today she is a rabbi in Boulder, Colorado.

'With Roots in Heaven' is the story of her spiritual quest,

her growth away from and back toward Judaism. It explores the tensions between rationality and mysticism, community and individual rigidity and fluidity, private spirituality and public religion. Some Jews find this story, this journey through the wilderness, to be self-centered, but many of us need to take such a trip. Most American Jewish adults were taught all about Jewish history and rational religion and little or nothing about Jewish spirituality or mysticism, so our religious experience has been far more intellectual than emotional or spiritual. We have been told that mysticism is risky, dangerous (it can be), but lack of it is hazardous to our health. I remember an article in 'Reconstructionism Today' that categorized Jewish spiritual experience as intellectual (head), emotional (heart), mystic, and prophetic. I believe that, to be well integrated spiritually, we must practice all of these approaches. To do this, we must be exposed to them within Judaism. Most of us, given only half of the spiritual toolkit, need to find the rest of the tools before it's too late.

Rural Iowa's kosher enclave

Review by MORTON I. TEICHER

Postville. By Stephen G. Bloom. New York: Harcourt, 2000. 338 Pages. \$25.

In 1993, the author of this fascinating memoir exchanged newspaper work for a teaching career.

He, his wife and their 3-year-old son moved from San Francisco to Iowa City after carefully considering all the pros and cons. The job interview and the decision-making process resonated with me since 20 years earlier, I too was offered a position at the University of Iowa. Unlike Bloom, I turned it down partly because of the frigid Iowa winters and broiling summers but, more importantly, because of the absence of any substantial Jewish life there.

Bloom, a secular Jew, was less troubled than I was by the feeble Jewish community but, after a while, this became a problem for him. He experienced some mild anti-Semitism and felt there was a large cultural gap between himself, his colleagues and other Iowans. Accordingly, when he heard that there was a thriving Jewish community in Postville, 115 miles away, he decided to investigate.

The book is the result of two years of frequent visits to Postville during which Bloom

functioned as a participant-observer, interacting with both the Jews and non-Jews of the town, learning about their beliefs, attitudes and behavior.

His findings are set forth in sprightly prose that reflects his considerable journalistic skills, which he uses fully to portray vividly the tensions and problems of Postville.

A group of Lubavitcher Jews came to Postville in 1987 when it was a depressed community. They bought the town's abandoned slaughterhouse and proceeded to create a large *glatt* kosher meatpacking plant. Their beef, lamb and poultry were shipped all over the United States and to Israel. Postville's economy was revived with 350 jobs for non-Jews at the plant and with a real estate boom developing from the Hasidim who bought houses. They patronized the local merchants and many Postville residents benefited from the influx of the Jews but the lack of social interaction led to tension.

Differences were exacerbated by the distinctive clothing of the Hasidim, by the establishment of their own schools and by their self-segregation. A majority of

Postville's non-Jewish residents resented the Jews and arranged for a referendum on annexing the land where the meatpacking plant was located. Their intent was to get the Hasidim to leave and they won 55 percent of the vote but the Hasidim decided to stay, exercising even more influence on the life of the town.

Bloom, who interweaves his own story with that of the Lubavitchers, also made up his mind to remain in Iowa although he recognizes that "we will always be strangers" in this "white, Christian state." He enjoys its peace and calm and he has come to appreciate its rural farmers and their view of the world without, of course, tolerating the bigotry he encountered.

This insightful portrait of cultures clashing in America's heartland is actually filled with hope since it depicts the understanding and adjustments that enable diverse groups and individuals to live side by side in non-violent accommodation and relative tranquility despite their sharp differences

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina

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